Papers, Original and Selected.

LONDON RAGGED SCHOOLS—THEIR WORK, FINANCES, AND PROSPECTS.

LORD SHAFTESBURY'S APPEAL FOR THE RAGGED SCHOOL UNION.

We cannot but express our gratitude to the "Author of every good gift" for many things connected with the Ragged School movement, but especially for that pecuniary help which he has from time to time put it into the hearts of the Christian Church to render. As the annual subscriptions of the Ragged School Union, supplemented by donations and legacies, have been usually equal to the needful expenditure, special appeals for additional aid have rarely been required. Thus, during the past twenty years, financial difficulties have only occurred twice, and on each occasion the public readily pressed forward to help us in our hour of need.

But, unhappily, a third appeal is now rendered imperative, as the Ragged School Union, like most philanthropic and religious societies, have had to lament over a diminished and diminishing exchequer during the past six months. This is partly due to the death of old and valued subscribers, but more largely to the diversion of the funds usually given by benevolent persons to home-objects to the relief of the sufferers in the terrible Franco-Prussian War.

What renders any large diminution in our income most serious is the fact that, out of the 196 institutions affiliated to the Ragged School Union, no less than 140 are dependent upon the Central Society for ANNUAL grants, amounting in the whole to £2,550. I to this be added the *special* grants, which average £1,865 yearly, it will be seen that the Parent Society gives annually £4,415 to the affiliated Schools; and there can be no doubt that without this aid many would be compelled to close their doors. These grants are never given without the most careful investigation as to both need and merit on the part both of the Committee and the Officers of the Ragged School Union, so that the public

have every pledge that the funds they so liberally supply are profitably and economically expended.

We regret then to intimate that the funds of the Ragged School Union, during the past six months, have not been equal to the expenditure. Thus, whilst the receipts during that period have been £1,950, the sum expended was £3,373. This shows a deficit of no less than £1,423; and this balance, on the wrong side of the ledger, we regret to say, seems likely to increase.

The facts of this financial crisis were communicated to our noble President, which led Lord Shaftesbury to write as follows to the Secretary of the Ragged School Union:—

"Dear Gent,—It will be necessary, I fear, to make a very earnest appeal to all those friends who have hitherto supported the Ragged Schools, and entreat them to continue, for the present at least, their contributions to the full amount.

Even on the supposition that it will be possible for the new School Boards to undertake the charge of these large masses of destitute children, it is evident that much time must elapse before any machinery can be arranged to supply, in the smallest measure, the vacancy caused by the abolition of the existing Schools. The wretched infants, during that period, would be entirely neglected, and vice and misery devastate again the souls and bodies of thousands of helpless creatures.

For my own part, I do not foresee the probability, nay, the possibility, of the substitution of any system for our own, which will be adapted to the various and difficult peculiarities of the tribes that are under our hands. It will be wonderful, indeed, if the cold and stilted discipline of office and law produce any portion of the blessed issues that have arisen from the experience, the zeal, the love, and piety of our three thousand teachers.

History cannot exhibit, in any age or nation, a nobler proof of ardent and joyful obedience to the precept and spirit of the Gospel.—Truly yours,

Shaftesbury."

Lord Shaftesbury also kindly wrote an appeal to the *Times*, which appeared in that journal on November 18th. From that letter we make the following extract, as tersely showing the claims of Ragged Schools on the public at large. He says:—

"It may be said that we represent no more than half of the masses who require education and protection, for both must go together. But the half is in itself a large figure, and it will acquire a greater importance when the public remember that our work among these children has not been limited to the simplest operations of humane sentiment, to partial and momentary relief; these forlorn outcasts have, in many instances, been turned to good account. The colonies know and confess the value of the multitudes we have sent out in emigration. The Shoeblack Brigades in the streets of

London are daily witnesses to successful effort. Thousands brought out of the depths of filth and misery have been placed in domestic and other service, and to the satisfaction of their employers, while not a few hold respectable stations in the metropolis, and are themselves teachers in the very Schools where they first heard a word of kindness, and acquired the rudiments of knowledge.

Of the teachers in these Schools, some 3,000, men and women of every degree and of every calling, it is not possible for me to speak with adequate affection and respect. The experience of nearly thirty years justifies such an expression."

Yet, after all, this financial crisis, however painful, ought not to be regarded as discouraging. For assuredly it is not the failure of the Ragged School system which has brought the Central Society into its present straits. It is, indeed, the very progess, and not the decay of Ragged Schools, which renders a special appeal needful. For the increased operations—the best proof of life and growth —have necessitated increased grants to the Ragged Schools of London; while the income of the Central Society has not increased in the same proportion.

The growth of Ragged Schools cannot be better proved than by a comparison of the Schools, scholars, and various operations in the year of our last appeal, viz., 1862, with their number in 1870 Take first the united

OPERATIONS.

	1862.	1870.
Sunday Schools	187	247
Day Schools	172	195
Night Schools	201	217
Penny Banks..	80	112
Clothing Clubs	55	83
Parents' Meetings	82	94
Ragged Churches	84	88
Bands of Hope	25	52
	886	1088

It will be thus seen that, since 1862, our united operations have had an increase of 202; the bulk in a healthy and vigorous state. Nor does this list, large as is the aggregate, include all the operations of the affiliated Schools; for were Working Men's Clubs, Infant Nurseries, Barrow Clubs, Sunday Rest Bands, Labour Loan Clubs, &c., included, the total would exceed 1,300.

In order to show the magnitude of our field of labour, we now proceed to give the statistics of the population embraced. By

comparing the time of our last appeal with the present, it will be seen that the same law of progress will be observable. As being more free from doubt, we shall not give the number on the books, but the

AVERAGE ATTENDANCE.

	1862.	1870.
Sunday Scholars	24,337	33,000
Day Schools	17,726	23,052
Night School	7,999	9,179
Parents' Meetings	2,616	3,610
Ragged Churches	5,030	6,544
Bands of Hope	3,301	3,668

These statistics show an increased attendance, since 1862, of 8,663 Sunday scholars; 5,326 day scholars; 1,180 night scholars; 944 Parents' Meetings; 367 Bands of Hope; and 514 Ragged Churches. When we compare these figures, are we not called to thank God for the way in which he has honoured our work among the wild tribes of London? They show at least what confidence this lawless or restless class repose in the managers and teachers of Ragged Schools.

By some persons it has been thought probable that the new Elementary Education Act will eventually render Ragged Schools unnecessary. But even should it succeed in winning or driving our juvenile waifs and strays into Day Schools, it can do little—nay, its promoters do not even profess—to save, or even to socialise, the children of the destitute or outcast classes, which ever form in great cities the dark background of civilisation. Their aim is to bring home a knowledge of the "three R.'s" to every child of a school age. But to *save* these classes has been the primary object of Ragged School workers from the first; and as thousands of cases prove, the teachers were found gifted with "wisdom to win souls." The fact that, of our 1,088 operations, 674 are of a directly home-missionary character, shows what a mighty machinery we wield to elevate, spiritually and socially, our poorer brethren. Thus, should the new School Boards eventually relieve us of the oversight of Week Day Schools, we should still be called to a great social and religious work which would be not only beyond their power, but out of their province to undertake.

Other reasons, as cogent, might be adduced to show why the public should render liberal aid in this financial crisis of the Ragged School Union; but we think sufficient has been shown to

prove that it has every possible claim on the sympathy and help of those who are but trustees of Him who said, "The silver and the gold is *mine*."

One practical suggestion has been made to the ministry of Christ's Church, of every branch, which we trust that they—especially those who are not connected with any local Ragged School—will be led to adopt. The following extract from a circular which has been sent to the 900 ministers of every branch of the Church in London, will show its character. The circular says that—

"The President and Committee respectfully request that you will, when making arrangements for Charity Sermons in your church for 1871, include this Society, that it may receive a share of the sympathy and generous aid of your congregation. The Committee will be happy to supply printed particulars for distribution, and, if desired, send a deputation to the Church on the occasion of the Sermon."

We need scarcely say that we should be grateful if the provincial ministry were to adopt this suggestion, and make a collection for the Ragged School Union. The mere fact that the parents of a moiety of our scholars were born in the country, gives us a great claim on their bounty. For this fact—verified as it is not only by statistics supplied by the Registrar-General, but by our own investigations in Ragged Schools—shows that we have to cope not only with our own native vice and misery, but with that of provincial villages and towns.

It only remains to add, that what is done should be done at once; for the need is too great to permit any delay. In order, then, that we may be enabled to haul down our flag of distress, we would say to all our friends, "What thou doest, *do quickly!*"

THE GOOSEBERRY BASKET.

BY JONATHAN GRUBB.

"PELTING, pitiless, ceaseless rain" was falling, and the blue waters of the Shannon were shaded by clouds and darkness, when my companion and I reached the little steam-packet station at Kilrush, on our way back to Limerick from the romantic watering-place of Kilkee. We were thankful for the small shelter afforded by a very small hut, which served as a kind of office and depository for luggage.

A poor industrious woman had also taken shelter there from the inclement

weather, which showed no sign of improvement. She had two large baskets, one filled with ripe, red gooseberries, and the other with cakes and biscuits.

"Come, turn out with you and your baskets," was the unceremonious language of ejectment addressed to her on our entering, simply because she was one of those who, in the ordering of Divine Providence, have but few of the "good things of this life."

Quietly and resignedly did the poor, uncomplaining creature take up her baskets and prepare to depart into the pouring rain, without another place of refuge, and without even a covering for her little store of nice fruit and cakes, the latter of which would be injured, if not totally spoiled, by the wet. "No, my good woman," I could not help saying, "don't turn out in the rain: there's plenty of room for all: we shan't quarrel, I dare say."

She said nothing at the time, but resumed her seat and put down her baskets. After a while I took out a penny and laid it down, taking at the same time a few of her gooseberries. She endeavoured to force far more than the pennyworth upon me, and when I declined them, she would keep on picking out the very finest, and laying them down for me to eat. The steamboat did not come, delayed by an accident, and still the rain kept on. A person entered the hut saying, "Very heavy rain still." "Yes," said the poor creature, "and I should have been out in it all, if it hadn't been for this kind gentleman; may the Lord *strengthen* him and *multiply* him. Ah!" she added, "'tis true that those that love the Lord Jesus *do* feel for the poor." These words of tenderness and overflowing gratitude, fresh from the heart of that poor untutored Roman Catholic, went straight home to *my* heart, and I could hardly refrain my tears while giving her a few little books as a parting token of regard. She took them without any hesitation, and I thought, as she gave me her blessing (and I believe I said something like it), "May we meet in a better and a happier world, where all distinctions are lost!"

I gave her my hand, or at least held it out to her at leaving; for I felt that Christ had knit our spirits together, and why not give the outward token of sweet fellowship? Poor thing! she could not at first believe that I really meant to take her hand in mine, but she was about to fill mine again with her sweet fruit; and when she did understand it, oh, how her warm heart poured forth a rich, reiterated blessing!

"Be pitiful, be courteous." What sweet feelings come over my spirit whenever I think of that little hut by the side of the mighty Shannon, and that poor woman and her gooseberry basket! What did it cost me to show her that little mark of kindness? Nothing! and what was the reward? The hallowed and chastened sense of the love of Christ our compassionate Redeemer, bringing our spirits to the solemn assurance that "God hath made of one blood all nations of men to dwell on the face of the earth."

GEORGE YARD RAGGED SCHOOL, WHITECHAPEL.

Amongst the great missionary enterprises of the present century must be placed the efforts put forth to rescue destitute, ragged children from ignorance, poverty, and crime. This missionary work is of a more extensive nature than the title of "Ragged School" would lead persons to imagine. We are apt to associate with the word School, the instruction of children in reading, writing, arithmetic, &c.; but while the teaching in Ragged Schools embraces these, the great object is to tell them of things pertaining to their everlasting welfare, bringing before them the great work accomplished by Jesus, teaching as much of God's Word as possible, and making the Bible *the* book for Ragged School children.

True it is that the servant of the Lord takes a class with a view of giving instruction to those seated around him—this is only the commencement of the work; then follows Christian sympathy—broken hearts have to be bound up—tears have to be wiped away:—drunken parents have to be replaced by kind teachers: faces are washed—bodies are cleansed and clothed—the hungry are fed—medicine is given to the sick—nourishment is taken to the invalid—provident habits are inculcated—work is obtained for those out of employment—profitable amusement is provided for play hours—industrial training is furnished for willing hands—homes are founded for the homeless, and shelter is given for weary outcasts. In fact, all that Christians can do to fit the neglected for a life of usefulness, is here done; and to tell of the never-ending life in heaven, the life of happiness the Lord's people shall enjoy in a brighter world, is not "left undone." Ragged School work does not end here; elder scholars are cared for, and are frequently gathered for prayer; old scholars are invited to meet together at stated periods; parents are visited; a tract is left; an invitation is given to attend the meetings. As results: meetings for preaching of the gospel and for prayer become crowded; open-air services have many listeners; preachers in the lodging-houses have attentive audiences; temperance meetings become successful; benefit societies enrol members; and so the work extends, till an enormous missionary work is in full operation.

And is there not a necessity for such works of evangelisation? Witness the thousands of children in Ragged Schools, and the thousands of neglected children still to be found outside. Is it not a necessity? Let the emaciated bodies of the destitute children to be seen in the streets answer; let the starving parents in rooms without furniture, with empty cupboards, fireless grates, give a reply. Let the thousands out of employment, surrounding the various resorts of men of labour, respond; let the tears, quickly flowing down the faces of the children of drunken and vicious parents, plead. Alas! the necessity exists, and must remain to do so, until God in his wisdom shall put into the hearts of his children some better plan to reach the unhoused, unfed, untaught, and neglected children of our back streets, courts, and alleys.

As, probably, no Ragged School more strikingly shows the home-missionary character of our work than that planted about seventeen years ago in George Yard, High Street Whitechapel, we proceed to give a sketch of its operations.

At the Day School nearly 500 scholars have been present; many of these were over fourteen years of age; having no employment, they attended School to receive instruction. Many who were once scholars are now occupying respectable situations, and filling places of trust. The Week Evening School has a fair attendance, but the numbers would be much increased if self-denying voluntary teachers could be obtained. Those attending are made up of shoeblacks, sellers of things in the streets, a few factory boys, and some who have no homes. The Sunday School is well attended, and a work is being done by the Lord using as his instruments the devoted body of voluntary teachers, who have been much blessed in their efforts; here again the staff of workers requires increasing.

It is gratifying to notice, in connection with this branch of the work, the large attendance of senior scholars present; from these the teachers hope to obtain co-workers. The Sunday Evening Service for Children still prospers, and some who formerly attended as boys, now, as men, help by addressing those present, or by taking some part in the service. The Band of Hope still holds its meetings, and many of the young have become abstainers from intoxicating drink. Not a few of the former members are now earnest workers in the cause of Temperance.

Amongst other works of usefulness carried on for the scholars, are, a Farthing Bank; a Library, consisting of 120 Books; Baths and Lavatories; Food given to the famishing; Medicine provided for the sick, &c., &c.

Nor are adults neglected; thus the Religious Service held on Sunday evenings is exceedingly well attended, and great good has been done. For years the Lord has crowned with success this portion of his work. Some now in glory first heard of Jesus at this meeting, and many on their way to the better land have found Him precious, "whom to know is eternal life." The Christian Church has been enriched by many of the former attendants at this service. They have become church members, and by their walk and conversation show to others "whom they serve and whose they are." Services in the Lodging Houses have been successfully conducted, and every Lord's day the gospel message has thus been carried to about 200 souls. Several Open Air Services were also held in the courts, alleys, and back streets; hundreds of people thus heard the gospel proclaimed, and some persons have by this means been induced to attend public worship. In connection with this work, one man who was much blessed has since become an efficient and much valued scripture reader.

The Working Men's Benefit Club has worked well; the total income during the year amounted to £74 5s. This Club has proved very useful; its members have not had to part with their property in the day of sickness, neither have they had occasion to apply to the union for assistance. The Club has connected with it a physician and surgeon, so that during sickness, or if laid aside through accident, they have medical attendance and medicine found them, and ten shillings a week. Expenditure for the year, £40 16s. 6d. Cash shared at Christmas, £33 3s. 6d. Reserve fund, £40.

A Mothers' Meeting is also held weekly, at which from thirty to fifty mothers attend.

A few pleasing cases of the good effected may be stated, for it is pleasing to note the success in life of some of the old scholars. Five young men called who had been away for nine years; they were sailors. When at School they were rough and unmanageable; a great alteration had taken place for the better; they called to express their gratitude for all that had been done for them when schoolboys. They said they could not forget that they had received, that often they thought of the portions of God's Word they had been taught, and that in times of danger at sea they had derived comfort and strength from the texts they had committed to memory when young. Two said that the food given to them during the winter months, when they were scholars, was the means God used in preserving them from a career of crime. They had often been tempted by others to steal when hungry, but food being supplied, the temptation was resisted. One said, that whilst passing through a street in Melbourne, he heard some one call him by his Christian name; turning round he found it came from a young man who was cleaning the windows at a large shop. He, too, had been an old scholar in the School; was doing well, and hoped to save money sufficient to have a small business of his own. Another young man, also a sailor, in a letter writes to his father thus: "I enclose a cheque (£29), and hope to send another presently, and retire from a seafaring life. Tell my teacher that I have never broken the pledge I took at the Band of Hope when a boy, and tell him I shall never forget the kindness to me, and the good myself and family have derived from the School and Meetings."

BOYS' ANTI-SMOKING BAND: A SUGGESTION.

THE most remarkable feature connected with Ragged Schools is the variety of plans conducted for the spiritual and social benefit of our juvenile "waifs and strays." The managers seem to act upon the principle, "Catch your birds when young, if you would tame them." Thus there are anti-drunkenness clubs, called "Bands of Hope;" anti-sabbath-breaking clubs, called "Sunday Rest Bands;" and the boys of one School have started an Anti-Swearing Club. Such societies, if their objects were fully carried out, would change the face of English society; and thus, instead of being notorious as a drunken, swearing nation, the heathen would respect us as the most God-fearing people on the face of the earth.

The success already vouchsafed to the above juvenile "sweep-your-own-door-first" societies, has led me to think that a Boys' Anti-Smoking Band might be attached to Ragged Schools with great benefit to these men of the future. No one can look around without seeing—ought I not rather to say *smelling?*—the need of such a boys' club. Everywhere we notice pale-faced, sickly, lazy lads, smoking short, black, foul-smelling pipes, doing their very utmost to turn their lungs into smoke funnels. This evil is, alas! a growing one. How much of the 54,663,329 pounds of the Virginian plant consumed

last year in Great Britain—being about two pounds for every man, woman, and babe—was smoked by these misguided lads, cannot be ascertained; but their very looks show that they consumed sufficient to taint breath, spoil digestion, and dig a premature grave!

To show the need of stopping a practice which, in the case of boys, at least, is "evil, only evil," two or three facts recently observed may be recorded. Thus, many times lately I have caught mere boys furtively smoking in our Night Schools; and not rarely the first thing they did after leaving School was to light their "dudeens," and thus smoke away any serious impressions which might have been evoked. Many of these lads carried well-filled tobacco pouches, and not a few were provided with lucifer-match boxes to light their pipes. I have watched, too, some of the boys as they slyly crept into the ginshop, to further poison their system by the drugged liquors there vended.

But not only do many ragged boys thus smoke away strength, moral and physical, but too many *eat* this weed, as far as nature will permit, for they suppose it to be still sailor-like. Thus, only last month, twelve mere boys were expelled from a Night School because they persisted in *chewing* tobacco, and throwing the quids slyly at the better conducted lads. More wretched, wan-looking boys were never seen; and it needed not the prophet's foresight to see that their careers would either be cut short, or that their days would end in the workhouse, if not in the prison.

Ought not, then, something be done to check this growing tendency of poor boys to make an idol of their pipes? And, if so, ought we not to begin at once, before habit has bound these poor misguided lads in its more than iron chain?

What Ragged School, then, will start a Boys' Anti-Smoking Band, and report the result of the experiment? Or, might not an anti-smoking pledge be added to the male branches of our Bands of Hope? For, as the two habits, smoking and drinking, are often found to be twin-brothers, the two evils might be stamped out at the same time.

I am sure that such a Boys' Anti-Smoking Band would do much to check an evil which arises as often from ignorance of God's physical laws as from wilfulness. Thereby many lives full of promise would be saved; and the pith and muscle of the rising generation would be so strengthened, that they would be able to do a fair day's work in manhood in this working world of ours.

Q. IN THE CORNER.

WON TO CHRISTIAN LABOUR.

A TRUE STORY, IN TWO PARTS.

PART I.—THE SOUL'S NIGHT.

MISS NELLIE B. was the squire's child. She was the only daughter of a family of eight children; and from her natural loveliness, her youth, and her winning ways, the pet of the neighbourhood, from the rector to the ploughboy. Like most pets, she was full of whims, and intensely selfish; yet all her whims were gratified, and if any one ever noticed her selfishness,

it never became the subject of censure. She was accomplished and tolerably well educated, except on that subject so valuable to all, knowledge of *self*. She was strict in her attendance at church, and also in her private devotions; but, as she was entirely ignorant of her own heart, she of course knew nothing of vital religion.

Educated at home, and in a quiet village, she had not even been thwarted by companions of her own sex, the few she had had having always been "on their good behaviour" while at the "Hall." Life had been to her like a calm summer evening without a cloud in the offing. Whimsical and worshipped, more than one of her brothers' friends had offered her "incense" of flattery before she was eighteen years of age, and had besought in vain the whole household to move the little lady to change her name and her residence. But father, mother, and brothers declared that Nellie's will had always been law, and Nellie should be left to her free choice; the brothers even casting off old and worthy friends that she might not be annoyed by their presence.

At length, however, one of them (William) brought down an old school-fellow, whose unassuming though attractive manners captivated the whole family, Nellie included. The holiday visit over, warm invitations were tendered to revisit them whenever he pleased, until at length the Saturday evening and the Sunday seemed incomplete without Mr. J. at the "Hall."

Now Mr J. was only a junior clerk in his uncle's bank, where his brother was manager; and, though no direct patronage was shown to him at the "Hall," yet his very presence there contained in it an element of patronage. Outside the circle of the "Hall," in the village, and by the servants, the attraction which Mr. J. had for Nellie was observed, and commented on. In fact, these people understood the situation better even than the young pair themselves, until their relative position was revealed to them by the rough remarks of a sister-in-law. Then the pet, for the first time, was peremptorily though tenderly told that such "blindness" must be *led*. A death just then occurred in the family; Nellie was spirited away for the benefit of her health, brother William went to Switzerland, and Mr. J.'s visits to the "Hall" were delicately broken off.

But change of air, alteration of scene, and diversity of society wrought no change in Nellie. She yearned to go back to the "Hall;" then she pined for the society of her brother William; and lastly, her blandishments brought back the brother's friend John. Life at the "Hall" returned to the old grooves as aforetime, with a difference only in the demeanour of Nellie and John. Nellie was not the joyous Nellie of the old time; her music was sad, her silvery laugh had dwindled to a faint smile; she patted her pony mechanically, the dogs were rarely stroked, and the birds were simply fed; in short, she was like a beautiful statue half-endued with life. John had now no humour; he never diverted flagging or depressing conversation into pleasant, lively channels, as heretofore, and had altogether lost that charming character of being a good listener when talk is eager.

There was no family council held, but mutual confidences culminated in the belief that the advice of the brother's worldly-minded wife was best,—that Mr. J. should never have been invited to the "Hall" again, that

Nellie's "whim" should have received no attention, and that even now it would be better to use gentle coercion. Yet nothing was done. It requires a strong mind indeed to thwart a pet. Nellie's life was at an ebb, and these two human waifs were on their first sea of trouble, without apparent alteration of position; but the inset of the tide was coming. The state of affairs at the bank was changed in a day. The senior partner was dead; John's bachelor uncle moved into a less active position. John's brother became the junior, and John the manager.

Nellie rejoiced. Knowing nothing of life-labour, she fancied that, as "manager," John would have no more to do than just to "look in," and "order," as her father did in stable, park, or garden. That John also was glad cannot be denied, but that his altered position made him the equal socially of the B.'s he never imagined; yet every step upward he felt was a gain, and he had no reason to believe that his bachelor uncle would be less munificent to him than to his brother. So he was willing to wait for Nellie, and, however painful, he determined to keep his resolution to himself. *Man proposes, but God disposes.* Not many hours after this determination, John and Nellie were mutually pledged. Squire B.'s consent was asked to a foregone conclusion, the family was "scandalised," but at length all acquiesced.

Like Nellie, Mr. William B. had a will of his own; but, unlike Nellie, he had a way of looking at things impartially. He liked to see people happy, and would take no little trouble to make them so. He laid his plans, and worked them out accordingly. For his part, then, he soon saw "no reason why Nellie and John should keep single; Manager John had a good salary, Nellie had a dowry, he a small fortune. His own habits were simple; he was a bachelor, and could throw in his "mite" to help his friend and sister; and they could live "quietly" and pleasantly in the outskirts of the town where the bank was situated. As the B. family banked with the J.'s, Mr. William determined to see the senior partner, who promised, within a few years, to add the manager's name to the list of partners. The consent of William's parents followed. So Nellie B. was married, with all the honours attendant on the bridal of the squire's daughter, a beauty and a pet.

A year after, she became a mother; but only for a month: birth, christening, and death followed in rapid succession. Added to this, it was for some time uncertain whether the mother, a sorrowing brother, and a widower would not soon follow to the family-vault the babe whose life had been so short. Mrs. J. was, however, restored to better health, though her countenance was still pale.

Years rolled on. Mr. J. was second partner in the bank, and could afford to give more of his time to his wife. She was still his pet, and the beloved sister of the bachelor brother. Her "lines" had "fallen in pleasant places;" but, being so absorbed in her own feelings, she could not see it. She had no child to fill up the chasm left by the lost one; the anniversary of her child's death she dedicated to the reviewing of its clothes, and to renewed grief. Her husband gently remonstrated, her brother reasoned, but in vain; "the pet of the family" had been too long humoured. She answered with the following quotation, which she sang, when alone, to a plaintive tune: –

"Oh, ever thus, from childhood's hour,
I've seen my fondest hopes decay;
I never loved a tree or flower,
But 'twas the first to fade away."

With a cup full of comforts, and running over with plenty, for sixteen full years she indulged this insane and sinful grief, often saying that she wished herself dead, when she knew it to be untrue, and, had death come, she would have been staggered at her unpreparedness.

Sorrows more real were, however, in store for her. Her beloved brother, after a long and distressing illness, died; her husband was struck down by paralysis, which mercifully ended in death; her parents terminated their lengthened existence: and all within two years. She felt keenely her sorrow; she was bowed to the earth by it; and though for nearly forty years she had repeated daily, "Thy will be done," she had never for once reflected on its meaning, simple as are the words.

A DAY WITH THE CHICHESTER BOYS.

THE experiences of a day among the once homeless boys on board the "Chichester," are very different from those of the night so graphically described by the "Amateur Casual." Washing decks on a cold winter's morning, though not the most agreeable method of beginning a day, is the first daily exercise for the "Chichester" boys, who thereby gain a keen relish for their seven o'clock breakfast, which consists of chocolate and bread, varied by an occasional bowl of porridge. By 8 a.m. everything is made smart for "divisions," when the whole of the ship's company assemble on the main deck, and the officers go round to inspect the boys and their clothing. In a company of 200 boys taken from the streets, none will question the expediency of strict sanitary regulations; so not only has each boy to show a clean face and a tidy head of hair, but, as the inspecting officer comes round, to strip to the waist, and woe betide the sloven who does not illustrate the maxim that "cleanliness is next to godliness." As a rule, however, the boys are scrupulously clean, and their straight lithe frames show what tough stuff they are made of. They have not much spare flesh, certainly, but after a year's experience of the fresh river air and the generous diet on board the "Chichester" they fill out, and are fit for anything. Inspection over, the divisions form for prayers, which are begun by the boys striking up a morning hymn, sung in a most spirited manner without instrumental help; the captain reads a chapter and says prayers, the responses being made by the boys in a gruff bass monotone, which from young throats is quite startling till one remembers the exposure these boys have undergone in a climate not well adapted for softening the voice.

After prayers the day's work is begun. The boys are told off in three divisions—one for schooling, another for seamanship aloft, and the third, remaining on deck, is occupied with the minor duties of a seaman, such as

heaving the lead, knotting and splicing, &c., besides repairing their own clothes.

Six hours a day, from 8.30 to 11.30 a.m., and from 1.30 to 4.30 in the afternoon, is the regular time for work, so that each of the three divisions gets twelve hours' instruction weekly in each department. From twelve to fifteen months is the average time found requisite for preparing a boy for sea. This may seem a short time for acquiring a knowledge of a seaman's duties, but the boys, having volunteered for the ship, learn with a will, and the near prospect of a start in life is a wonderful incentive to work, while the reports of the "Chichester" boys sent in by captains with whom they have shipped, and the speedy rise in wages many of the youngsters obtain, prove most practically that the instruction is neither hurriedly given nor carelessly received.

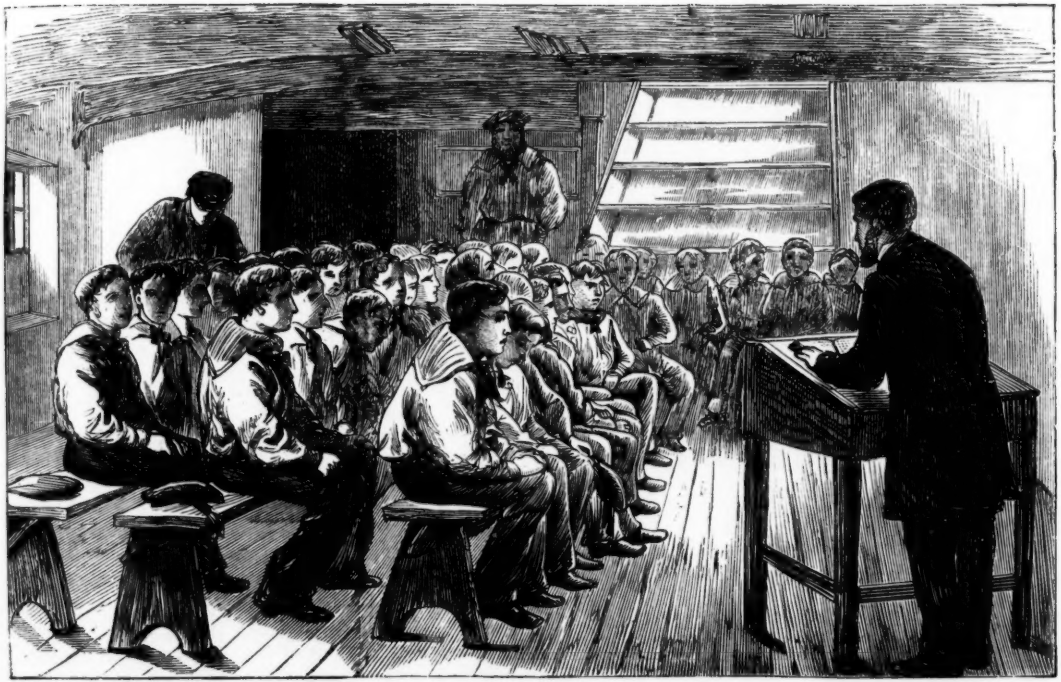
The progress of each boy is tabled on a great board hung up on the main deck, and divided into a number of small compartments, so that each boy has against his name a line of little pigeon-holes, representing the classes through which he must pass. As he passes each its pigeon-hole is filled up with a piece of wood, till he reaches the last, which is filled with a gold plug, and he is thus proclaimed "ready for sea." There are about thirty gold plugs in the table now, and it will be contrary to experience if a shipowner who engages any of these "gold pluggers" repents the experiment.

Alongside this progress-board hangs a sextant, a prize for the first seaman trained in the "Chichester" who passes the Board of Trade examination for mate; two "old boys" are now striving their best to gain the distinction; their examination comes off shortly. May the best win!

The laborious plodding in school work, which to many is the most difficult part of their task, the quickness displayed aloft, and the gravity with which a "leading hand" will explain to new comers the mysteries of signalling, &c., show that every one on board, both officers and boys, is working heartily with the same object always in view, that of supplying England's navy and merchant service with good seamen as fast as possible.

Occasionally work is knocked off half an hour sooner than usual, and all hands piped to singing. The "Chichester" song-book comes out, and the boys, crowding round the harmonium, enjoy themselves thoroughly. Most of the voices are rather hoarse, but there are some good ones; and the precision with which the time is kept, and the "forte" and "piano" expression given, would do credit to many more pretentious choirs. The ship's band is now being formed, and a sailor's well-known love for a tune will insure the young musicians a warm welcome to every forecastle.

At twelve o'clock, while most of the boys are enjoying ten minutes skylarking, the leading hands set out the mess-tables and cut up a huge loaf of bread, then fetch from the kitchen a tin containing the rations. These are served out with a jealous impartiality, and the great dish goes back very clean. The kitchen is presided over by the steward, assisted by some five or six boys, who are in training as ships' cooks. The diet is good—meat, potatoes, and bread, four times a week; two days pea-soup; and "sea-pie" on Wednesdays. On Sundays the boys luxuriate in treacle to their bread at breakfast. But now dinner is ready. At a stroke of the ship's bell the boys



CHICHESTER BOYS AT MORNING PRAYER.

fall-in in divisions; at a second they range up alongside the tables and sing grace, rolling out a sonorous "Amen" with all gratitude; then not another word till the plates are empty, when they again sing grace, this time with a more deliberate satisfaction.

At half-past one o'clock all is again activity; the school is rigged up, the tailor, shoemaker, and carpenter summon their classes, and the yards swarm with boys learning to let out and shorten sail; a couple of boats are away with crews learning to pull and steer; and, in the summer days, the great swimming bath is alive with boys beginning to feel at home in their adopted element. In the middle of all this the signal-boy reports a vessel coming down the river with two or three "Chichester" boys on board, bound on their first voyage. A nod from the officer of the watch,—in a moment the yards are manned, and the boys bid their late shipmates good-by with three such cheers as only English boys can give.

At five o'clock comes tea, after which all hands amuse themselves till eight. Every boy takes his pleasure in his own way, and the merriment and entire absence of restraint which now reign everywhere speak volumes for a system which can allow such perfect freedom, and yet enforce strict discipline. During the winter evenings the reading-room is crammed with boys, both reading and listening, and playing draughts, while half a dozen aspire even to chess. At 8 p.m. evening prayers are read, the boys taking their part heartily, and by the steady earnest look on many of their faces encouraging one to hope that their devotion is more than a form, and that some of them at least will testify by their lives to the value of the lesson they learnt on board the "Chichester."

This training-ship is not a reformatory, nor is it certified under the Industrial Schools Act, but is worked entirely on voluntary principles.

W. E. Hubbard, Jun.

ASLEEP IN THE VINEYARD.

We have all heard the tale of the seven sleepers; but, alas! there are not only "seven," but an innumerable company of them in the Church. Their sleepiness is their shame, and the burning regret of pastors. Are you among them, reader? If so, it is high time to awake.

It may be that you are in the Church, you have fallen back into an easy position, and try to satisfy your conscience with just that kind of life, and just that amount of doing and giving as will make you a passable Christian. Is it so? A passable Christian, and nothing more! Satisfied with a mere church connection, and a probable salvation. Have you no anxiety to "go on to perfection," to "grow in grace," to perfect holiness in the fear of God? Are you not interested in the Church's increase? Have you no fear of Jehovah's denunciations against such as are in your condition? "Woe to them that are at ease in Zion."

Will you live on in your apathy, and refuse to come up to the help of the Lord against the mighty? Will you hear God's servants preach, and pray,

and mourn for Zion's interests, and not work with them to advance those interests? Do you not love the Church enough to work for her? Are you willing to die without making any exertion to spread abroad the glory of Jesus, who has done so much for you? Oh, can it be!

Exertion, *deathless* exertion, is what God, the times, and the Church demand of every Christian. You are all responsible. Each one of you has a work to do, and it will require every moment you have to live to do it. All that is awful and solemn calls upon you *now* to address yourselves to your work, the work of winning souls to Christ. You live in the electric age of the world. Plans are laid, and ends are accomplished or frustrated quickly. Wicked men have seized the activity of the age, and employ it in the accomplishment of their wicked purposes. Hell is all astir. Satan's legions are coming up from the pit, and sweeping over the earth with the view of overthrowing the city of God. Jesus from on high is watching with an infinite concern the great conflict that is now going on between his kingdom and that of Satan. His angels are also concerned in his cause upon the earth. They never falter, never sleep, are always active and ready to execute his orders. Will you not be concerned, and work?

If you would see the Church enlarged, you must work as well as pastors. You must pray always, and agonisingly. Stereotyped prayers will not do. Earnest, tearful, beseeching for the Spirit's presence is the demand. But this is not enough; for you must use your tongues in speaking to sinners on the subject of their salvation, and take them with you to God's house.

No new machinery is needed. God's plan is the only effective plan. All that is wanting is for the Church to work this plan more vigorously; and this can only be done by the entire consecrated powers of each individual member, employed in union and harmony with the whole body.

Poet's Corner.

SUNSHINE AFTER RAIN.

THE glorious sun is beaming
  Upon a world of sin—
So fair in outward seeming,
  So dark and sad within;
O Christ! whose death atoning
  Bought life and light for men,
Hear Thou creation's groaning.
  Come forth to heal again!

What errors worn and olden
  Put on the garb of truth
While folly's visions golden
  Delude unwary youth!

Yet still, His purpose weaving,
The Lord of hosts must reign;
And he who waits, believing,
Shall never wait in vain.

Look up, faint heart and weary,
Count not the tedious hours,
The clouds so black and dreary
Shall break in gentle showers;
Thy words in weakness spoken,
Like dews in silence shed,
Shall cheer the spirit broken,
And raise the drooping head.

In yonder wastes of sorrow
Plough deep with truth's own share;
A bright and fruitful morrow
Shall recompense thy care.
The seed cast forth with weeping
Finds not in earth a tomb;
It is not dead, but sleeping,
Till God shall bid it bloom.

On His sure word relying,
His servants onward press,
Though comrades round us dying
Still leave our numbers less.
His banner waving o'er us
Insures the conflict won;
Go then, O Lord, before us,
And we will follow on.

W. H. GROSER.

Teachers' Column.

HOW TO GET THE SENSE OF SCRIPTURE.

BY THE REV. H. M. SCUDDER, D.D.

STUDY the sentence.—You must rise from the individual words to the sentence as a whole. Examine the sentence as it is in itself. God speaks to us in human language, and under grammatical rule. Strive to discover the precise meaning of the verse in itself.

Next examine the sentence as to its position. See what goes before, what comes after. Look beneath the surface for the writer's aim. Notice how your verse helps on his general design. Mark the character of the entire passage, whether it be historical, poetical, or prophetical—whether it be logical or theological—whether it be parabolical, allegorical, or proverbial. Catch the spirit of the theme. Observe the continuity, for it is an unbroken stream.

Once more, examine the sentence with reference to the rest of the Bible. This is not what I just recommended above. There I advised you to study the habits of *words*; that is done by aid of a

Concordance. What I here commend is altogether another thing. Take the thought of your sentence and find out all its kindred thoughts in the Bible. This is done by looking up what are called the parallel passages. This can be accomplished, in rare cases, by memory. I know a lady who will not look at a reference, but has trained her memory into a Concordance. But we, who have not such tenacious memories, must depend on Bibles that have the parallel passages noted in the margin. The most comprehensive help, however, you can find, is a small volume published by Bagster, called "The Treasury of Scripture Knowledge," which contains 500,000 references.

If you will thus search the Scripture for the relatives of your verse, you will, in each case, find the scattered members of a great family: you will find them in the Old Testament and in the New. You will find them in separate books, that are divided by gulfs of years, even as members of a family may be divided by oceans. You shall find a sentence in Revelation, just on the borders of the coming eternity, whose ancient brother lived far back of the deluge in Genesis, near the point where eternity first broke into time. Look them up; a father here, a sister there, a twin brother yonder. Bring together this brotherhood of thoughts.

In this manner, study the verse in its textual, contextual, and scriptural status, and while you are studying it thus, write down every thought, and similitude, and application that may flash across your mind, and when you are through, you will find that a mass of obedient, plastic material has accumulated under your hands. Yea, you will find that you have gathered more than you can carry. You have been walking through God's land, and clusters of thought that you have plucked are clusters of Eshcol.

Let us see how far you have advanced. Have you got the sense? Not yet. There is one thing more. So now:

You must be in sympathy with the Author. The carnal mind does not understand Scripture, because it is not in sympathy with the Author. Neither does dead orthodoxy comprehend Scripture. Carnality is a leaky ship, that goes to the bottom. Dead orthodoxy is a ship complete in every timber and spar, but the man at the helm is frozen to his post, and the crew are stiff and dead, swinging in icy hammocks, and the ship drifts and is wrecked upon a lee shore. He alone attains to the true sense of Scripture who has sympathy with Him who gave it, and exactly in proportion to the measure of that sympathy. You understand a picture just so far as you can sympathise with the artist. God's texts are such pictures. The Bible is one of his art galleries. You shall comprehend his paintings just as far as you are intellectually and emotionally in fellowship with him.

Remember, also, that getting the sense of Scripture is ever a relative thing. Never think that you have it all. You have only dipped up one handful of water from the stream which flows from God's throne. You are a voyager upon a shoreless sea. Below you are unfathomable volumes. Therefore be in sympathy with the exhaustlessness and the mysteroius depth of Scripture. Catch that profound reverential awe which has come to you sometimes by starlight as you floated upon the bosom of the great deep, and thought of all that lay below you, and all that stretched above you.

Children's Gallery.

BLIND NELLIE.

We are often pleased to see blind boys and girls in our Ragged Schools; but what is still more pleasing is to notice how those who have eyesight lead their blind little companions to School. How carefully they lead them over the crossings! and oh, how kindly they take them into their classes, and watch them with more than a sister's tenderness.

Perhaps you ask, But of what use is it for a blind child to attend School, when he or she cannot see to read? It is quite true that they cannot use books, and so take in knowledge by *eye*-gate; but it is equally certain that they can hear who Jesus was and what he did by *ear*-gate; and, what is still better, some, we are glad to say, have taken in the sweet story of Christ's love by *heart*-gate.

But we will tell a story of a poor blind girl who has attended a Ragged School for some time, and who, when Jesus knocked at heart-door, let him in at once.

In a visit to Doughty Street Ragged School we noticed a blind girl, to whom all the other girls were very kind. Her father is a poor potman, and her mother keeps a mangle. Nellie, it seems, was not always blind, but it is supposed that water on the brain has brought her into this unhappy state. We said "unhappy," yet Nellie was the happiest-looking girl in this Ragged School.

Struck by her cheerful look, we spoke to her when School was over. "Do you love Jesus, Nellie?" we said. "Oh yes," she answered, "he makes me so happy."

"Who loved first?" Nellie eagerly said, "Not I, but Jesus, or I should never have loved him."

"Where is he now?" we asked. "In heaven," she replied.

"But what is he doing?" "Oh," she said, "he has gone to get our home ready; and when it is ready he will come back and take us there."

We said, "You will *see* Jesus there, will you not, Nellie?"

"Oh yes," she answered, "but I can see him now; not as I could see you, sir, were I not blind; but with my *heavenly* eyes; and that is what makes me so happy."

Such and more was our conversation with this poor blind girl. Who can doubt that our blessed Saviour has, in Nellie's case, performed his promise: "I will bring the blind by a way that they know not." (Isaiah xlii. 16.) Nor will he leave Nellie till she reaches that City of the Shining Ones. There she will see Him face to face, whom she now—like ourselves—can only see by her heavenly eyes, even by that eye of faith which, like a great telescope, brings heaven close to this earth.

As it is written that "every eye shall *see* him"—yours and mine—may we all see Jesus then with joy and not with shame!

Uncle Roswell.

Editor's Note-book.

BOTH SIDES OF THE QUESTION.

The Rev. Luke Wiseman, in referring to the absence of the poor of London from places of worship, said "that there is no doubt about it, for the fact is so. But may I say a word of my own upon this subject? Well, then, I would say, take care and be not too rash in pronouncing judgment as to how much

religion there is among the working classes of this country. All I suggest is, that it is a problem somewhat complicated, and it is possible other elements, besides the mere element of attendance on public worship, may have something to do with the calculation. We must be fair to them, and not judge too rigidly by our standard.

I was walking, the other Sunday evening, about dusk, through a poorish street in the north of London, and a lady was accompanying me. As we passed through the street, we found a dozen or a score of boys assembled at some sort of a game. They were a little noisy, but not rude or offensive to the passers-by. The lady, who does not often go through such streets, was much pained at what she saw, and she said to me, 'Oh, dear me! the depravity of the lower classes!'

When we had turned the corner, I said to her, 'God forbid that I should be less zealous for the Sabbath and the Lord God than you are; but,' I said, 'did you reflect, when you spoke of the depravity of the lower classes, that those boys are doing precisely the same thing that thousands of the middle and upper classes in London are doing at this very moment?'

'Oh,' she said, 'that's ridiculous.'

I said, 'Why is it ridiculous? You must remember, my good friend, that large numbers, and some of them Christian professors too, as well as others who make no profession, after they come from church in the morning, have their dinner and evening parties, causing their servants to do a great deal of unnecessary work on the Lord's day. Now,' I said, 'the drawing-room of these boys is the street, and, looking at the question as I believe the great Father in heaven looks at it, I confess I do not see so very much difference between the two classes.'"

A WORD TO SHRINKERS.

At a recent meeting, the Rev. A. McAuslane made the following remarks:—"Do I speak to a Christian this morning who shrinks from some sphere of spiritual labour, on account of the unpleasantness with which it is associated? Do you refuse to visit yonder alley as a herald of the cross, because of the ignorance and dissipated habits of its residents? Do you decline being a teacher in that Ragged School, on account of the squalor and the wretchedness of its scholars? Do you never enter your neighbour's home to speak about the Law and the Gospel, because impiety reigns there in some of its most virulent forms? All this is not at all in harmony with the Spirit of the Saviour whom you profess to serve. It must have been positive pain to him to have witnessed for a long succession of years the misery and the wretchedness, the evil and the ungodliness of men; nevertheless, he went about amongst them continually, in spite of all the sorrow which it caused him, because he wished to save them from their lost and ruined condition. In this respect I entreat you to resemble him. Study not your own convenience, pleasure, comfort, in regard to spiritual labour; but submit yourselves entirely to the will of Christ, saying, 'Lord, what wilt thou have me to do?' However much unpleasantness may be connected with the work which he assigns to you, be assured that, as he has given you his example, he will also give you the strength.

Our Library Table.

Rills from the Fountain of Life. By Rev. Dr. Newton. London: Partridge and Co.

It is one of the hardest things possible to address children. They are

greater critics than many suppose; and always know whether the speakers *heart* is really in the address. The above sermons are models of children-sermons; and those who wish to know how to address their scholars so as to excite their interest, cannot do better than consult Dr. Newton's little volume.

Frank Spencer's Rule of Life. By J. W. KIRTON. London: Partridge and Co.

All who have read Mr. Kirton's quaint tale—and who has not?—entitled, "Buy your own Cherries," must welcome this new story. Unmarred by sensationalism, it is well calculated to induce habits of temperance and true piety. The style is lucid, and the incidents not unduly spun out.

A Rhymed Harmony of the Gospels. By A. BARHAM and I. PITMAN. London: F. Pitman.

We are not very fond of modern lives of Christ, as we believe the Scripture biographies of our Lord to be level with the lowest capacity. The volume, however, scarcely falls within this class of unnecessary books. It is intended to advance the science of phonetics; and seems to be well calculated to produce this result.

Incidents in the Life of Edward Wright. By E. LEACH. London: Hodder and Stoughton.

This life of the noted Ned Wright, ex-burglar, but now preacher of the gospel, reads like a romance. But most of the facts narrated can be verified by living witnesses; and not a few are paralleled by cases in Ragged Schools. The whole history illustrates the apostolic axiom, "Where sin abounded, grace did much more abound." Mr. Leach has done his part well. The style is as lucid as the facts are remarkable; all showing practically that there is hope for the vilest.

Facts and Scraps.

CHRISTMAS DINNERS.—We are glad to report that many Ragged Schools gave a Christmas Dinner, mostly to children; but Field Lane dined 500 members of the Ragged Church in the School, after a Special Service, and 250 more at their own homes. Lamb and Flag, Golden Lane, and New Tothill Street also gave such dinners to about 1,000 scholars. In every case the expenses were defrayed by a separate subscription.

LONDON SCHOOL BOARD.—In our number for November (p. 244) we stated that the future of the London Ragged Schools would much depend upon the constitution of the School Board. We, therefore, advised our friends to avail themselves of the "cumulative vote," and elect one friend of Ragged Schools in each of the ten London districts. We are glad, then, to find that at the election on November 29th, no less than twenty-two persons interested in Ragged Schools have been elected. Amongst these are Lord Lawrence, the chairman, and Mr. Samuel Morley, M.P., Vice-Presidents of the Ragged School Union.

BOY CLERKSHIPS.—Applications for boy clerkships in the Savings-bank department of the General Post-office may be made by candidates personally at the office of the Civil Service commis-

sioners, Cannon Row, Westminster, on any week-day except Saturday between hours of eleven and four. The limits of age for the situation are from 13 to 16. Candidates will, at the time of their application, be required to add up correctly a column of figures, and to copy quickly in good handwriting a passage put before them. A competitive examination will be held about every two months. The subjects of this examination will be:—1. Copying and writing from dictation; 2. Geography; 3. Arithmetic, including reduction, rule of three, and practice. Candidates may offer themselves both for boy clerkships, and if they pass the preliminary examination for both, may, if they are thought eligible by the Postmaster-General, be admitted to the further examination for both situations. If successful, they will be appointed to one or the other as the Postmaster-General may decide. This appears to present a good opening for some of our best conducted night school-boys.

Dancing Licenses.—We are glad to find that the magistrates of Middlesex have withdrawn dancing licenses from several notorious hot-beds of immorality. Some of the dances were described by police-inspectors as disgusting in the extreme. Many a poor girl owes her ruin to these foul resorts.

Irish Reformatory Schools.—There were 740 young offenders in the nine Irish Reformatory Schools at the end of last year. The report of the Inspector for 1868 and 1869 gives but a short account of the Schools, and none at all of their results, though they have been in operation for eleven years. In 1869 there were committed to the Schools 215 boys and 45 girls; 222 Roman Catholics and 38 Protestants. Three of the Schools are for Protestants, and six are for Roman Catholics. The receipts from borough and county rates in 1869 amounted to £5,429; from parents, £363. The chief dependence of the Schools is on the Treasury allowance. The cost per head in 1869 ranged from £19 9s. 9d. to £27 9s. 8d.; not including outfits or emigration charges.

Prizes to Drovers.—In order to encourage kindness to animals, Miss Burdett Coutts has instituted a system of prizes. They consist of a certificate and a handsomely-bound copy of the "Animal World" Magazine. These were distributed at the Agricultural Hall, Islington, on December 6th, by the Duke of Argyll. Forty-five London and ten provincial drovers were thus rewarded.

Revival of the Stocks.—The Devon county magistrates of the Newton Petty Sessional Division have announced that in future all drunkards who shall fail to pay the fines inflicted will be placed in the stocks for six hours. The Act under which this mode of punishment is inflicted is 250 years old.

Notices of Meetings.

DEPTFORD.

The annual meeting in support of this School was held in St. John's Mission Hall, New Deptford, on November 15. The Rev. C. F. S. Money, of St. John's, occupied the chair.

The Secretary read the Report, from which it appeared that the average attendance per week during the year had been 180, and that thirty poor children had been supplied with a dinner on five days of the week, during the winter. The attendance at the Night School had improved during the year. The mistress, Mrs. Crocker, had been presented with a purse, and a sum of twenty guineas, after a service of twenty-one years. In the Sunday School the want of a sufficient

number of teachers was greatly felt, from 50 to 100 children having had to be prevented from attending in consequence, during the year. In connection with the Mothers' Meetings, it was stated that the results had been favourable, although not so greatly, when compared with last year, when there were a larger number of meetings. It was mentioned as a gratifying fact, that, assisted by the Ragged School Union, two persons had been assisted to emigrate, from whom favourable accounts had been received. It was mentioned also that the lease of the school premises will soon have expired, and that it would be necessary to procure a suitable place in which to establish the School.

The meeting was addressed by Rev. Dr. Miller, J. Beasley, J. McCormack, J. Pulling, J. H. Wilson, and Messrs. J. MacGregor and Hytche.

SERMON LANE, ISLINGTON.

THE twenty-second annual meeting of the Sermon Lane Ragged Schools was held in the Lecture Hall of Islington Chapel, under the presidency of Alderman Lusk, M.P., who said, while he believed that the effect of the Education Act would be to alter the character of Ragged Schools, he was not for entrusting everything to the School Board. Before that Board could reach the outcasts of the metropolis, a large amount of voluntary work must yet be done. The work of the School Board would be to teach the common elements of a secular education, and if they wanted to maintain their Ragged Schools in their most important purpose—the teaching of religion—there would be need for even increased voluntary effort in Ragged Schools. They taught in Sermon Lane what the children would not learn in Government Schools. They taught domestic economy in the Savings Bank and the Provident Fund, in the "Patching Class," and other agencies. More—they reached the parents in Mothers' Meetings, and taught them religion. The School Board might do something in religion, but not much. He said, then, there was a field still open for Sermon Lane, and he asked them to continue in their work without respect to threatened changes.

Mr. W. H. Cæsar, the hon. secretary, read the Report, from which it appeared that the admissions to the Schools during the year were—boys, 104; girls and infants, 60. The average attendance—boys, 100; girls, 60; infants, 30. Since the last Report, 26 boys and 26 girls had gone to situations, 1 boy had been apprenticed, 1 joined the Shoe Brigade, 40 boys and girls have been sent to National and other paying Schools, and 53 have removed to other parts. Thirteen young persons, brought up in the Schools, received rewards for faithful service from the Ragged School Union. The afternoon and evening Sunday Schools, assisted by 13 teachers, have an attendance—afternoons, from 90 in the summer months to 130 in the winter; evenings, from 75 to 90 in the summer, and 100 to 130 in the winter. A Sunday Morning Service for Adults, recently started, had met with success. The "Patching Class," composed of boys and girls, is vigorously carried on. The children's "Provident Fund" has 75 depositors, the deposits amounting to £8 11s. 3d. All the articles are sold at two-thirds of the cost of materials, the deficiency being made up by the Ladies' Committee. The "Mothers' Class" has 46 members, with an attendance of from 24 to 28. This class paid to the Clothing Fund £5 8s. 8d., and to the Coal Fund £4 2s. 3d.

The Rev. J. T. Davidson and J. Webster, and Messrs. E. J. Hytche, Lewis, and Cæsar addressed the meeting.

Papers, Original and Selected.

ANOINTED FOR THE WORK.

THE golden cord which links the Old Testament dispensation to the New, is the Messiah, the anointed of God. Eminently is the fact traceable in the Jewish Temple and its gorgeous ritual. There was scarcely one part of Solomon's magnificent structure which did not foreshadow the general mission of the Messiah; whilst almost every rite foretold some part of his work in human redemption. Even the sacrificial altar foreshadowed the foundation truth of the gospel—namely, that Christ must do all, and be the all, and in all, in man's redemption, as the slightest touch of man can only spoil God's work.

Take, for example, some of the truths thus shadowed forth by the altar of sacrifice. 1. *The altar was made of unwrought stones.* Before selected—probably under divine guidance—there was no difference between them and other stones. Those around were composed of the same materials, and possibly looked of finer grain than those selected. Nor was chisel permitted to smooth their rugged surface, or so to level native inequalities as to add to their artistic beauty. But immediately they were thus selected they ceased to be "common or unclean," for were they not dedicated to God's service?

This emblem tells forcibly that every true servant of Christ is taken out of the same dark quarry of human nature, and, as such, having no essential difference from his fellows, for he, like them, is "buried in trespasses and sins." Thus, when he looks abroad on a world which has rebelled nigh six thousand years, he is constrained to say, like the martyr John Bradford, when he saw a murderer hung, "such am I but for the grace of God." It was the recognition of this fact which made Paul so unflagging in his zeal, and which caused him to give up all that men count dear, that he might magnify the grace of Him who had chosen him as a stone in the Temple of God. It is probably the want of this inner

call to God's work which renders so much of the preachings and teachings of this age hazy. Many speak from *hearsay*, not from personal experience; and so, instead of the full clear notes of the gospel, we hear at best but an uncertain sound. We must then be consciously taken out of the dark quarry of human nature in all our native roughness by God himself, if we would form part of the altar of service and of sacrifice.

2. *Each stone was in its right place.* The stones whereof the altar was constructed were not placed at random. Mere pebbles might fill crevices, but they would not have been large enough to build so great a structure. Stones, too, faulty in grain, would have been liable to crack with sudden heat or cold. But made of proper materials, and each fitted in the proper groove, they formed a beautiful *whole*. So that, though rough in exterior, there was that pervading beauty which is always noticed when things, however mean, are in their right place.

So it is with all true Christian workers. They do not occupy their appropriate sphere of usefulness from mere whim or general gifts; but, anointed by the Holy Spirit, each has his own special sphere of action, which no one else, however highly gifted, could so well occupy. Elsewhere he would be misplaced; here every one recognises, from the success of his labours, that "he is the right man in the right place." So was it in primitive times. For example, to Paul was given a marvellous insight into the connected doctrines of revelation; whilst to James was assigned the teaching of that practical religion without which all pretence to piety must be regarded as a sham. Have we not seen that every one has his proper place in every Ragged School? One can teach a class with power, who would fail in the collective address; whilst others can conduct a Mothers' Meeting or Ragged Church, who would be an utter failure as manager of a Penny Bank. And why? Simply because God has given each a specific work to do, and no one else can do it as well—nay, possibly cannot do it at all.

Probably it is owing to a forgetfulness of this truth that the Church has made so little progress in this the nineteenth century of its existence. For many, without the requisite gifts, have usurped the posts of those who have been anointed for that very purpose; and others are silenced by some modern Diotrephes who ought to be foremost in God's battles. But when the time comes when every one shall be recognised in his proper sphere, we may expect

converts to be numbered by thousands where we now can only count tens; yea, "a *nation* shall be born in a day."

3. *The altar was consecrated with blood.* Touched by man, the altar had, so to speak, caught his taint. It needed, then, an atonement before it could be accepted by God, though built for his service. Thus we read (Exod. xxix. 37), "Seven days thou shalt make an atonement for the altar, and sanctify it."

Does not this fact teach forcibly that Christ's atonement must be first applied to the conscience before any work can be accepted? And what atonement can there possibly be apart from the BLOOD of Jesus? If so, all persons who intrude into God's work without a prior baptism, not only undertake a work for which they are unfitted, but which God cannot accept. The natural talent may be great, the learning profound, and the zeal true and not sham; yet, if the teacher has not first sat at the feet of Jesus, and heard him say, "Thy sins, though many, are all forgiven thee," he has no right to teach, since he lacks the first essential of that ministry. But thus anointed, however humble his capacity, he can do a fitting work, and so add to the many crowns Jesus will wear at his second coming.

4. *The fire came from heaven.* The fire kept up by the priesthood to the time of the Babylonish captivity was first kindled by God. Thus, whether national, as in the days of Solomon, or individual, as in the case of Manoah, the altar fire signified God's presence, and God's direct anointing.

This speaks powerfully that something more is wanting than natural aptitude, even the baptism of that Holy One, who "divides to every man separately, according to His will." This fact resolves the enigma why, whilst one Christian worker is ever crying, "O my leanness, my leanness," another carries victory in every footfall. Yet let it not be forgotten that we have Christ's pledge that some gift will be accorded if it be but asked for (Matt. vii. 11). Probably, then, one reason why success is not accorded in every case, is that, relying on mere human zeal and talent, the Holy Spirit is not honoured as the sole Lord and giver of spiritual life. Happily, his converting gifts were not exhausted on the day of Pentecost—they are still at the command of all who ask for them in true *faith;* for it is the law of this as of all other gifts, "according to your faith be it unto you." Not that we have any right to ask or to expect the endowments of a Knox or of a Whit-

field, but just that special gift which will qualify us to do our specific part in rearing the temple of the Lord.

5. *The altar was used every day.* The Hebrew was not a mere Sabbath religion. Its principles entered into the working-day engagements, and so sanctified every duty of life. Thus a lamb —that beautiful type of Christ in his life and work—was offered every morning and evening. It taught the great lesson to the true seed of Abraham that they must witness for Jehovah every day, and not merely when the Sabbath trump was echoed by the hills which garrisoned Jerusalem.

So is it with all true Christian workers. If they do not talk at hap-hazard, neither do they work *spasmodically.* They have a great work to accomplish, and small space in which to do it. Yet are we not all too much addicted to the sin of the three chosen disciples, who slept when they ought to have watched with their Master, when he prayed beneath the olives of Gethsemane? It is this sad fact which led Legh Richmond to say in his dying hour, "The best of us are but half awake," and more recently it led the devoted Rev. W. B. Mackenzie to say, whilst dying, "I cannot say, like Jesus, I have *finished* the work Thou gavest me to do." Now it is contrary to God's laws for our Heavenly Father to do for man what man can do for himself. Let us, then, imitate Nehemiah's men, who not only wielded the sword with one hand whilst they laboured with the other, but of whom it is recorded, so earnest were they in building the wall of Jerusalem (Nehem. iv. 23), "none of us put off our clothes, save for the washing."

Let us then, as the sum of this homily, ask ourselves, ***First,*** whether we are really baptized in the blood which alone gives the right to labour for Jesus? in other words, let us "examine ourselves, and see whether we be in the faith." *Second.* Are we anointed with those special gifts which can alone fit for any Christian work? or, in other words, have we ever been "baptized with the Holy Ghost, and with fire?"

SPIRITUAL FRUITS OF RAGGED SCHOOLS.

It is about twenty-eight years since Ragged Schools were established in the very heart of "Satan's seat," namely, Field Lane, St. Giles's, and the Devil's Acre in Westminster. But the work so progressed year by year that the Ragged School Union has under its general superintendence 196

institutions. They include 45,000 children and above 10,000 adults. In the ninety-four Mothers' and Fathers' Meetings, 3,610 persons are weekly gathered to learn how to "show piety at home;" in the eighty-eight Ragged Churches, 6,544 persons are statedly pointed to the cross of Christ. In the latest offshoot of the movement—the Children's Church—about 3,000 are shown, every Lord's day, how ready and able the Good Shepherd is to fold the lambs in his arms. Many of these give every proof that they have "passed from death unto life."

From the very outset, the work has been of a truly home missionary character. The object of the teacher was not so much to civilise as to save, yet out of the greater has sprung the lesser; an agency which was primarily designed to fit our social waifs and strays for heaven was found equally fitted to make them good citizens. Of this fact, our 378 shoeblacks, who last year earned no less than £10,004 10s., are a *visible* proof; whilst the 841 boys and girls who were rewarded last April by the Ragged School Union for keeping their situations for twelve months to the satisfaction of their employers, showed that firm discipline, administered on gospel principles, can tame the wildest of the wild tribes of our great cities.

But these fruits, after all, however valuable in their place, only concern the present world, and so can only be regarded as of a temporary character. From twenty years' constant intercourse with the 3,201 voluntary teachers, of all branches of the one true church, I can testify that, if the scholars were only made better for this world, they would regard their work as an utter failure. Some of these teachers are of the highest social rank; others are only day labourers, sweeps, and cabbies; but all work in harmony for the soul's welfare, because they know that the children of princes and the offspring of thieves or harlots have the same immortal destinies.

A few spiritual fruits may then be referred to, all showing that the Holy Spirit, who first anointed the labourers, has not withheld the seal of his approval.

Thus at the present moment we *know* 223 teachers and two most able superintendents, who were formerly scholars in these Ragged Schools, where they first learned the greatest of truths, that there is no possible rest for the soul out of Jesus. Knowing the wants and woes of the class from which they sprang, from many a bitter personal experience, they show an aptitude for this difficult work which is marvellous to all who do not know their former histories. Being not only full of the love of Christ, but full of faith in their work, they are much honoured in that work; and many a poor wanderer has been led by their tender dealings to their father's house, and there found a home and a hearty welcome.

Again, dispersed as our scholars are through the wide world, it is satisfactory to be able to point to above 400 who have testified to their love of Jesus at the Supper of the Lord. Only lately, at a visit to the Field Lane Ragged School, we were recognised by a young man, who, one of the worst, was often expelled for gross misconduct. He showed us a return ticket which he had taken from beyond Chicago, in order to visit his old teachers. He intimated that he and five others, who had formerly attended that School, had given their hearts to Jesus, and met every Sunday to pray for the workers in the old School.

So of our Parents' Meetings and Ragged Churches the same precious results might be reported. For we know of several hundreds who have become communicants. Through their simple, full-hearted faith, and their aggressive piety, they are as God's lights in the squalid courts where poverty compels them to live. At one Ragged Church alone there are fifty-six of such members of Christ's body, all of whom profess to have found Jesus there. One of these holds a Prayer Meeting in his humble room every week, to pray for a blessing on the preaching in Field Lane on the coming Lord's day.

One more striking fact cannot be omitted, as showing in what an unexpected way the Holy Spirit has blessed their work in the byways of London. We have a list of forty ministers of Christ, all of whom first learned their call to public gospel work in the Ragged School. One such School has supplied no less than seven able evangelical ministers to the Established Church. From the unction which attended their work in the Ragged School, they were led to see their decided call to "feed the flock of God."

But this sketch of what, through the blessing of the Most High, Ragged Schools have done and are doing would not be complete were the dark background omitted. Many Ragged Schools are much in debt, though most economically conducted. The Ragged School Union, too, upon which about 180 institutions depend for grants averaging £4,415 yearly, has spent since May last £1,423 beyond its receipts. This is partly due to the death of subscribers, but more largely to the diversion of funds usually given by the charitable to home objects to the help of the wounded in the Franco-Prussian war. Were the Central Society to refuse their aid, many valuable Ragged Schools would be at once closed. Now, if vice, and poverty, and crime were extinct, this would be a subject of congratulation; but Ragged Schools are as much needed as ever by our home heathen, who can be reached in no other way; and happily God is blessing this work as much now as in former years. For it is still found, whether to prince or peasant, thief or harlot, that the good old gospel of Christ is the "power of God unto salvation."—*The Christian.*

HUDDERSFIELD RAGGED SCHOOL.

We abridge the following sketch of a visit to the Huddersfield Ragged and Industrial School from the *Evangelical Magazine*:—

It was one of the brightest mornings of the last April that I rang a bell at the door of the Huddersfield Ragged and Industrial School. We entered the schoolroom. It was commodious, lofty, and well lighted; and it was made bright and charming to the young "industrials" by a number of coloured prints that profusely decorated the walls.

There were maps in plenty, and a profusion of Bible pictures, telling the incidents of sacred story in that pictorial language which little folk love the best. The Lord's Prayer and the Ten Commandments were conspicuously exhibited, and round the room ran wholesome legends, each commencing

with an illuminated letter in colours, such as "He who will not work, neither shall he eat," and "Drowsiness shall clothe a man in rags."

These little creatures, of all ages, picked out of the streets, fatherless and motherless, or worse, all of them neglected and destitute, have been taught to use the lissom fingers, which were not long ago employed in other and wicked or mischievous ways, in various and useful occupations. Some of them sit with all the gravity of a Turk upon a tailor's work-bench, under the superintendence of a paid teacher, three afternoons in the week; others learn the art and mystery of paper-hanging and white-washing, and all are usefully employed.

The girls have not been behind the lads in the industrial department of this Ragged School. Instead of wandering hungrily about the streets they have been employed in darning, mending, washing, ironing, mangling, and in other domestic mysteries. We were shown some work upon which they are now engaged. There was a petticoat of as many colours as the coat of Jacob's favourite child; and a beautiful bed-quilt, under which a reasonable sleeper can scarcely avoid dreaming happy dreams.

The most singular institution in connection with these Schools is a Savings Bank, in which, during the last year, the sum of £2 19s. 2½d. was deposited, and £2 5s. 7½d. withdrawn. The young industrials evidently do not wish to leave too much temptation in the way of their directors.

It was a touching sight to look upon their shining rosy faces and merry twinkling eyes, and to think of what they might have been but for the kind hearts and hands that had built this Refuge for them. There were amongst them Normans, and Danes, and Saxons; black eyes, blue eyes, grey eyes, brown eyes; faces open and innocent-looking, and one or two pinched, and cunning, and foxy; but even these had lost some of the sharpness of the old outlines, which were growing dim, like the lines of an old engraving; or better still, perhaps, the original sweet child-nature was beginning to awaken beneath them, and to shine out from under the mask.

A little girl brought the lady who was with me a chair and a Testament. Then the girls in the gallery began a sweet plaintive melody, full of such homely music "as brings tears into the voice," of which the opening words were, "I will arise, and go to my Father." Then they all sang "When mothers of Salem." They sang sweetly, notably one little industrial with rosy cheeks, about nine years old, who had previously told me that his mother had run away and left him. Should that runaway mother ever come within the reach of that gentle voice, and hear it as I heard it, she may discover that there are more terrible sounds than thunder-peals in the universe.

Next came the Bible sermon. I envied the teacher the skill with which, by the use of the simplest words, he fixed upon his face the eyes of that strange audience after they had read the narrative of the raising of the widow's son, in the seventh chapter of St. Luke's Gospel. The questions put to them were such as brought out some of the most striking points of the story, and some of the answers given were very good. "Was there any miracle of our Lord more wonderful than this?" asked the teacher. There was a momentary pause. At last one of the lads called out, "Yes, sir." "What was it?" "*When Jesus raised himself*," replied the boy.

I could not help noticing that curious audience. There was a lame girl with her crutches, a little fellow with bare feet, another with a pair of clogs that were big enough to have made his less fortunate companion a decent pair out of, and yet fit him; a comical little chap, whose arms were hopelessly lost to strangers when he folded them together, and whose little hands seemed suddenly to disappear like a couple of young rabbits down contiguous holes; whilst two young juvenile industrials sat with their arms lovingly twined round each other's necks.

As soon as the lesson was over, two little fellows stepped out of the ranks, one aged twelve, to fix a printed tablet upon a stand for a class of juvenile readers, who ranged themselves in a semicircle about some mystical brass nails inserted in the floor; the other, who informed me with a proud smile that he was "going in ten," was busy cleaning a black-board, on which copies for those who wrote on slates were instantly written by the master. There were some very good writers amongst them, though I did notice that one small industrial was in a fair way for bringing out the last word of his sentence at the opposite corner of the bottom of his slate, if not on the other side of it. There were others whose lines lay alongside each other as straight as the furrows of a ploughed field in Lincolnshire.

Now, who can estimate the good accomplished in a low neighbourhood by such an institution as this? The art of making others happy has been diligently studied and practised by the patrons of this little School. One lady sent, the other day, a basket of new-laid eggs; another sent a hamper of fine delicious apples; another sent a jar of jam and four rabbits. On Whit-Tuesday they had a treat of buns, coffee, nuts, and oranges. Another lady sent a basket of new potatoes; another, several pounds of figs; and another, a box of buns. When winter set in, came gifts of woollen comforters, parcels of clothes, quantities of sweets, picture-books, and toys. Roast beef and plum pudding made Christmas Day a red-letter day in their calendar; and as the merry bells rang out across the feasting town, the excited industrials were right sumptuously entertained at the expense of the Lady Guendolen Ramsden. A generous barber cuts their hair for nothing, and does it very well, too. A kind surgeon attends them when they are sick without fees. It is a movement in which even children can help.

I think that if our Lord Jesus Christ were to come again, and visit the homes and haunts of men, we should find him not in the great picture galleries, not listening to the singing of the choir in some famous cathedral, but in some such place as this, where the bodies and souls of destitute children are cared for, and where his disciples gather together the outcasts. For these are in truth the stones of the street crying out, voices raised in lowly and fervent thanksgiving, that but for it might have been now crying out of the very depths, "No man careth for our souls." These good deeds cannot die; they with the sun and moon renew their light, for ever blessing those that look on them.

T. W. Holmes.

THE LABOURING CLASSES AND INTEMPERANCE.

At a recent meeting of the working classes at Norwich, the Earl of Shaftesbury gave the following important address. His lordship said:—

The more I examine and travel over the surface of England, the more I examine the length and breadth of the metropolis in which I live, the more I see the absolute and indispensable necessity of associations such as this. I am satisfied that unless they existed, we should be immersed in such an ocean of intoxication, violence and sin, as would make this country uninhabitable. You have, by your operations, prevented a large amount of evil; you have not accomplished all your desires, but you have resisted the progress of this evil, you have beaten back by your efforts this tide of sin, and you have to rejoice that you have been infinite benefactors to the generation in which you live.

I remember being examined before a committee of the House of Commons as chairman of the Lunacy Commissioners, as to the progress or non-progress of insanity in these realms. I told them that I believed that seven-tenths of the insanity that prevails in this country, that seven-tenths of the insanity that prevails in the United States of America, and no doubt also in other countries, are attributable, either in the persons themselves or their parents, to habits of intoxication. If the temperance associations had not arisen some years since, I believe the amount of insanity in this country would be five-fold greater than it is.

Now, I believe your example and efforts, under Almighty God, have greatly withstood the progress of that most profound affliction that ever comes upon man. Look how it subverts every condition of life; how it breaks in upon domestic felicity—retards the moral, intellectual, religious, and, now that we are living in liberal days, I will add the political progress of the working man. If they were but sober, decent, orderly, in their homes and abroad, what a different position they would occupy, what a different effect they would produce upon the country in which they live. I remember when in Yorkshire going over the greatest ironworks in the county, and the foreman having called my attention to twelve men, said they were engaged upon the finest work in the construction of locomotive engines, and that they were all in the receipt of seven or eight guineas a week, and he would undertake to say that out of the whole twelve there was not one who had a sixpence in his pocket on that day, and the day was Friday. "Well," I said, "where does it go?" He replied, "It goes to the pot-house or the beer-house, and to procuring every form of the grossest and lowest enjoyment; but," added he, "to show you what may be done by these people when they are temperate, two men last week left our service, the one carrying with him 500 and the other 700 guineas, with which to set up in business for themselves."

I will give you an instance of the power of careful saving. You have all heard of the Ragged Schools in London, you know the destitute character, the wretched poverty, the misery of the class; nevertheless, they manage to get halfpence and pence now and then, by little jobs of some sort or other. We prevailed upon sixty of these Schools to put something from their little earnings into the bank, so that at the end of the year the money might be distributed, or they might receive due profit upon it. Now, in these sixty Ragged Schools, what do you suppose was the accumula-

tion in the year arising from the contributions of those miserable, shirtless, shoeless creatures? Why, these poor little creatures had contributed no less a sum than £2,000! I will give you another instance. You have heard likewise of the Shoeblack Brigade; they go out to their several posts, and the money they bring home at night is divided into three portions—one portion goes to the savings bank for the lad himself, the second to the expenses of the establishment, and the third he is allowed to retain for his own use as pocket money. Now, these lads are all taken from Ragged Schools and trained to habits of sobriety and thrift. I will show what they did at the time of the cotton famine. They did that which I believe almost to be unprecedented in history, and of which I may say that I know nothing that so redounds to the honour of working men or lads. They called a meeting of the Red Brigade in their own office in York Street, and they did business in the most methodical way. They elected a chairman, proposed resolutions, and concluded with this: that as the whole of the community was giving something for the relief of the sufferers by the cotton famine, they thought they ought not to stand aloof, but that they ought also to do something, and they determined that every one should give a shilling in the pound out of what they had in the savings bank. They brought their money, and one lad came with 16s. to the superintendent, who said, "I cannot take that; it is too much for any lad like you to give." He replied, "Did we not come to our agreement, that we were to pay a shilling in the pound upon all we had in the savings bank? I have got £16 there, and here are my 16s."

I am proud to see such a large assemblage of women present to-night. I am very popular with the women, because wherever I go, I maintain the truth of the proverb, "That the grey mare is the better horse," and I invariably say that if in 99 cases out of a 100—there may be an exception in the hundredth — the working man would give all his earnings into the hands of his wife, and tell her to take care of them and do what was right, and ask for no account whatever, he would find himself well fed and well clothed, the children would be sent to school, the teapot would look bright, the fire-irons would look clean, everything would be nice and attractive, and not the least so would be Betty herself. I believe if this were so, and if we could restore purity, comfort, and decency to the homes of England; if we could sanctify and intensify the domestic system, all the relations of wife, and husband, and children, and home, we should do more for the strength, the honour, the peace, and the comfort of the British empire than by all the regulations we could introduce and all the laws we could impose. I believe the domestic system was ordained by Providence for the honour, the comfort, and the dignity of man. I believe that it was ordained for more than this world—for that which is to come, so that under the eyes of pious and praying parents, children should be qualified for eternity, and destined for that city which hath foundations, whose builder and maker is God.

LIVING WITHOUT WORK.

A DETECTIVE officer was instructed last year by the Commissioner of Police to inquire into the character and history not only of the London beggars, but also of the able-bodied men in the habit of receiving casual relief in certain districts of the metropolis, with a view especially to ascertain whether they make any effort to obtain work and earn their own li ing.

The districts selected were Paddington, Kensington, St. Luke's, and Whitechapel; and the officer mixed with the applicants for relief-orders, in all these districts, and entered into conversation with them.

He found the great majority, at least nine-tenths, habitual vagrants, with no home, leading an idle, vagabond, dissolute life, never working, and making no effort to obtain work. Their story, in the words of some of them, is this:—"Age 20. Did not know his parents; has always been tramping since he can recollect." "Age 40. Him and his missus generally tramp it; had a job of gardening at Guildford; not lately, it was nine years ago; to tell the truth, he never did much else but tramp, and does not suppose he ever shall; but it is only for life." "Three young men. They state that when they were boys they worked in a lucifer match factory, and they had enough of it; work did not suit their complexions; they never knew any one get fat upon work." "Age 45. Did not think he could get work if he tried for it, he had been too long on the road; it was true he never tried much now. Got on pretty well for food; did not get a goose every day for dinner, but there was always something to be got hold of if you kept your eyes open." "Father and son, 51 and 21. Could not tell how long it was since they did any work; had been on the tramp, more or less, all their lives, and the son was born while on tramp. Had been tramping all over England; generally in winter they applied for casual relief, slept rough (out of doors) in summer, and generally got food by begging; going into Hertfordshire now, but did not know that they should get anything to do." "Age 22. Should not like to emigrate; liked London too well for that." "Age 24. Thought it was no use trying for work; might as well take it easy; it would be all the same by-and-by." "Age 48. Had been in the Dragoons and in the East Kent militia years ago; could do stable work, but people would want 5s. worth of work for 1s. out of such as him, and he did not quite see that; had been tramping now for years; thinks these tramp-houses ought to be made more comfortable; should like to have a shy at the 'big uns,' they were a bad lot to men like himself."

It struck the officer as remarkable that these men really do not seem to have the least idea of trying to get employment in order to better their condition; they are satisfied with their mode of life, and apparently unconscious that anything like work is expected of them. When discharged from the casual wards in the morning they wait for one another, form parties, evidently not intending to seek for employment, and betake themselves to regular haunts. Some were observed to resort to the parks, and there meet others, women and men, as if by appointment, sit under the trees, romp about, take a football from a child, and play; some idled about markets, begging and picking up food; some would be off to the Dark Arches.

They are men in the prime of life; but they would not work, even if sure that ordinary daily labour would secure comfortable competence. During the time that a foundation was being dug for a wall at the Kensington Union the "casuals" were employed upon the work; but they only stayed for a day or two. As soon as they were able to draw a little money they all decamped. At Westminster, in the winter of 1867, the Inspector of Nuisances applied at the casual ward, and offered 2s. 6d. a day for work in

cleansing the streets of snow, the parish finding the implements; the ward was full, and most were able-bodied paupers, but only two would accept the employment.

Fresh applicants for casual relief catch the contagious influence of association with such men, and lose everything like energy and self-respect. The officer fell in at St. Luke's with one honest, hard-working man, applying for relief for the first time, and evidently a stranger to the customs of the casuals. The simplicity of the man seemed greatly to amuse them. The skilled workman generally prefers soliciting from his fellow-craftsmen who are in employ a few pence to pay for a bed in a common lodging-house. A strange statement was made by one applicant, an Irish-American, who said he had not been well ever since he slept some time since in the Marylebone casual ward, where they required him to take a cold bath on a very cold night, and on his objecting threw the water over his head. The officer adds that he thinks there was some truth in the statement.

As the result of the whole inquiry he declares his conviction that the casual poor will never work unless labour is made inevitable and compulsory: and that seems clear enough. One of these "casuals," a man of 29 years of age, who admitted that it was a long time since he did any work, and that he did not often try for a job now, said it was all up with a man when he took to "tramping."

Prevention is easier than cure. The officer points out that the women on tramp with young children take them, in the casual wards at night, into association with the worst characters; and he suggests that measures might be adopted to prevent this inoculation with vagrancy by stopping the casual assistance in such cases, and compelling these women to become chargeable to their parish.

WON TO CHRISTIAN LABOUR.

A TRUE STORY, IN TWO PARTS.

PART II.—DAYBREAK.

IT is said that the darkest hour just precedes daybreak. It was eminently so in this case.

A few months after the latest of the above events, Mrs. J. was surprised by her husband's maiden sister whilst sighing over the laced caps, elegant bodices, and embroidered robes of her still-remembered babe. Miss J. lived upon a small annuity left by her uncle, and gave her time to the poor. But, in the midst of her labours, she had not forgotten the claim that her sister-in-law's soul had upon her, though she had approached the subject very tenderly, because of the inherent self-will of the lady, and the fear of drying up a fount whence a *golden* draught was often drawn to heal the wounds of her poor patients.

Miss J. simply related her trouble. There was a poor woman with a babe just born, and no "box" ready for her; what was she to do? Mrs. J. put down a guinea, suggesting that part of it should be laid out in baby-linen, and the rest spent in food. Before, however, her sister-in-law left, she said, "Mary, dear; what a comfort to me in my loneliness it would have been

if my babe had but lived. He would have been growing into manhood by this time. Do you not think so?"

"Yes, dear; growing into manhood, unless God had thought proper to afflict him; but all sons are not 'comforts.' It were better to say, 'Not as I will; but as Thou wilt?' Miss J. said this as tenderly as possible, but the wound had been exposed, and, like a true Christian physician, for the patient's sake, she probed it to the bottom.

Mrs. J. winced, and retorted, "Ah! you have never been a mother, and so cannot be expected to have a mother's feelings."

Miss J.'s eyes filled with tears. She had refused a rich worldly-minded man for her Lord's sake.

Mrs. J. wished her words recalled; and, before her sister was able to answer, she arose, fell upon her neck, and kissed her, saying, "Mary, dear, I did not mean to wound your feelings, indeed I did not. You have had your troubles, I know; and you *are* a dear, good girl. Do forgive me."

Mary was not much of a "girl" at five-and-thirty; but she had a young heart and a Christian soul, which time could not age, nor affliction sour. So she forgave her sister, with the remark that she *had* a small "family" in heaven, which, in God's good time, she hoped to meet again. Our readers will perceive that by this remark she meant that she had been honoured by God in being made the "nursing mother" to many suffering souls who had "gone to glory," and whose welcome *there* would be at least as soul-felt as their gratitude *here*.

We have not space to detail the whole of the conversation; but it ended in Mrs. J. giving up the caps, bands, and robes for the use of Mrs. Wilson's baby.

After Mrs. J. had disposed of her baby's clothes, she felt regret, and could not imagine how it had come to pass that "that girl" had "talked her over" to do such a foolish thing; nor why she had allowed her "feelings" to overcome her "wisdom."

Miss J., however, felt that she had done a good thing in diverting the thoughts of her sister-in-law into a new channel, and hoped by-and-by to turn her sorrow into joy. She was not prepared for any sudden change, yet one event followed another in rapid succession. A day or two after, Mrs. J. went to see how Mrs. Wilson's baby looked in its fine dress. She expressed herself gratified, except that she preferred the use of the cap, which had now gone out of fashion.

Again she called, and yet again, until she looked upon the visitation of Mrs. Wilson's baby as a portion of her morning's duties. From Mrs. Wilson she went to Mrs. Smith, the successor to the honour of "baby's robes;" and subsequently many a mother blessed the day that brought "Mrs. J.'s box" into their neighbourhood.

Nor did she stop here. As her heart expanded, her soul grew. She felt that the former part of her life had been wasted. She had lived for herself alone; now, by God's help, she is determined to live for Him who had died for her. Few coal-merchants lay in a larger stock than she in summer; no vendor sends out more sacks than she in winter. Down the "ride," when the snow is on the ground, the smell of the passing cans of soup makes the

sharp air more than ever appetising. The tranquil eyes and beaming countenances of many of the girls who attend her Sunday morning and week-day evening Bible Classes satisfy the onlooker that he is at least beholding some whom God had made, and kept, but "a little lower than the angels." "*Her children* arise up, and call her blessed."

Now, however, the "incense of praise" is "a smoke in her nostrils." She feels that she has been blessed above her fellows, while she has been one of the most ungrateful of mortals. So impressed is one with her humility, that one may well conceive her soul shrinking at the day of judgment before her Saviour's recognition: "Well done, thou good and faithful servant . . . . enter thou into the joy of thy Lord."

J. C. F.

A GEM FOR CHRIST'S CROWN.

Come with me, dear reader, in thought, to a narrow court in the purlieus of Bethnal Green. Some nine or ten houses stand on either side, and a pump in the centre of the court supplies all the inhabitants with water. The residents are mostly an ill-favoured people, few, if any, ever crossing the threshold of God's house. Dirt and drunkenness go hand in hand; but few comforts can be found in any home, if homes they can be called, where the barest comforts of life are missing, and a few shillings would transfer the whole of the furniture to the broker's shop.

In the corner house, two years since, lived a once respectable mechanic, still able to earn good wages, but whose love of the deadly cup had changed the man into a demon, and made him the terror of his family. His wife, who still retained something of early religious impressions, did her best with five children to keep the wolf from the door, and more than once, after a day of slavery, has had the street door shut upon her with her infant in her arms, and her life threatened if she dared to enter.

The second girl, Lizzie, then twelve years of age, was a little matchbox maker, one whom God appeared to have kept by grace from outward sin by her father's evil example. She was among the first who came to hear of Jesus, at the opening of Old Castle Street Ragged School and Gospel Hall, perhaps for the first time in her life. Lizzie was seldom absent afterwards: with her mother's shawl pinned over her ragged clothes, she did her best to make a decent appearance, and was generally among the first comers. Very soon the Lord seemed to be dealing with her, and one night after hearing of Jesus' love in dying for sinners, Lizzie, with several others, was weeping for sorrow. That night, on returning to her home, she told her mother that, come what might, ridicule or persecution, she meant to pray by her bedside morning and evening. And the Lord did not forsake the work he had commenced, but led the lost lamb into the Good Shepherd's fold. Some few months after her conversion, the poor girl was permitted to backslide from her Saviour for a brief season, through force of strong temptation. Much prevailing prayer was made on her behalf, and God in his mercy bestowed on her his restoring grace, though it was long before the broken bones were

fully bound up, and the first joy of salvation regained. We were enabled to obtain a good situation for Lizzie, and subsequently a second one, where she still remains, and our young sister, now respectable and well clothed, walks over three miles, winter and summer, each Lord's day, to the place where Jesus met with her, her mistress kindly permitting her the afternoon and evening. During the past six months Lizzie has proved her sincerity by learning (almost unaided) to read the New Testament, and is one of the most intelligent scholars in my elder girls' Sunday School class.

As the finest pearls are found in the deep waters, so does our blessed Lord often find his most precious jewels among the slums of sin and vice in the dark places of London. Though ofttimes dispirited in our labours, the Good Shepherd gives us these encouragements that we faint not by the way, and while constantly meeting with the most brutal opposition, the thoughts of these rescued ones spur us to use renewed energy in our warfare with ignorance and sin. O that our gracious God may raise up many more men and women who will dare to consecrate their lives by toiling in these wastes, and send help and helpers to those whose hands and hearts often well-nigh faint for need of sympathy and help.

Brethren and sisters, arise and be doing. In Bethnal Green alone (exclusive of many other districts in much the same condition) out of 180,000 inhabitants, MORE THAN 150,000 (and this is far under the real computation) are living, and dying, without God and without hope.

W. JARVIS.

THREE POINTS IN PRIMITIVE CHRISTIANITY.

THE closing chapter of Romans xvi., though to a cursory reader it may appear to contain little more than a list of salutations, will be found, on more attentive examination, to be rich in spiritual instruction, teaching great principles and important practical truths.

It is beautiful and instructive to observe the *catholicity* of spirit that prevailed in the early church. Affectionate salutations were sent *from* all *to* all (verses 10, 11, 14, 15, 16, 23); and this not because of agreement in points of "doubtful disputation" (xiv. 1), but because they were one "in Christ," and, by virtue of their union with him, were brought into close and indissoluble relationship with each other. This enlarged catholicity is utterly unknown in the corrupt churches of Christendom; but certain it is that, the more we have of the mind that was in Christ Jesus, the more shall we manifest "love to *all* saints."

Love is an *active* principle. It is a remarkable circumstance, doubtless left on record for the Church's instruction, that of the eight persons whose names are here mentioned as labourers for Christ, *six of these are women*,—Phœbe, "a servant of the church, and a succourer of many;" Priscilla, "a helper in Christ Jesus, unto whom all the churches of the Gentiles give thanks;" Mary, "who bestowed much labour on us;" Tryphena and Tryphosa, "who labour in the Lord;" and the beloved Persis, "who laboured much in the Lord."

We cannot help being struck with the large amount of *personal agency* employed in the early church, as illustrated in this chapter. The *individual* influence of each member is fully recognised. The impression we get of the church, as here presented to us, is not that of a huge corporation, under the government of a select few, and in which any *private* person would have been of little or no account; but rather that of a loving and united family; or, that of the various members composing the human body: "so we, being many, are one body in Christ, and every one members one of another" (xii. 5). "The members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. xii. 26). Each member was taught to feel his own responsibility: "*Every one of us* shall give account of himself to God" (xiv. 12): and the command was, "Let *every one of us* please his neighbour for his good to edification" (xv. 2); and in the 14th verse we learn that this they were able to do, being, as a church, "full of goodness, filled with all knowledge." In agreement with this, we find the Epistle is addressed, not to some one or two prominent individuals amongst them, but to the entire body:—"To all that be in Rome, beloved of God, called to be saints" (i. 7). Each living member of the body was a "saint," or *consecrated* person, "called" and set apart for God and his service: "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

It is indeed matter for deep lamentation that so large a number of professing Christians in the present day content themselves with being "*hearers*," merely hearers and attendants. Beyond this they attempt nothing and accomplish nothing. All is done *for them;* every service is "performed" *for them.* Unlike these early Christians, they have never been led to feel their own *individual* responsibility as members of the body of Christ. Hence the weak and sickly state of the church, and the little progress which it makes. "The harvest truly is great, but the labourers are few."

Poet's Corner.

SPEAK OF JESUS.

SPEAK to the child of Jesus; oh, tell it, friend, how He
Has said in accents sweet and mild, "Come, little ones, to Me!"
Oh, tell the young how Jesus ever knocketh at the gate;
Tell them to let the Saviour in before it is too late.
Tell them He'll guide their youthful feet safely along life's slippery way,
And comfort them when sorrows come, and gild declining day.
Speak to the careworn of the Lord; oh, tell them of His love!
Oh, point them to the "easy yoke" and endless rest above.
Speak to the *erring one* of Him who stilled the troubled wave—
Who came from His bright home above a sinful world to save.

Speak to the *poor* of mansions fair, which all of us may win;
Which rich and poor alike may share with Christ the Shepherd King.
Go to the sick and comfort them; tell them of Jesus' love;
Tell them in heaven no sickness comes—that all is peace above.
Speak to the humble of their Lord, who lowly was and meek.
His strength, His might, His power to save, unto the feeble speak.
Speak to *all* men of Jesus, our Shepherd, Kinsman, Friend,
Our Saviour and our blessed Lord, who loves us till the end.

BURIED SEED.

A TINY seed, wind-borne from some far isle,
Lodged in the crevice of a rocky cliff
Too deep for light or air to cleave the gloom;
But while year after year storms beat above,
Secure below the living germ lay hid,
Until by rain and frost the rock was rent,
And through the portals of the prison came,
Swift-winged, the sunshine sweet and gentle dew,
And, warmed to life, the waiting seed burst forth
With bloom that made the barren hillside glad.

Thus from our trembling lips, in doubt and fear
Let fall, one tiny seed of heavenly truth
Deep in some stony heart may lodge to-day,
And long years hence, touched by the kindling rays
Of Love Divine, spring into sweetest life,
And yield at last for God such fruitage fair
The angels up in heaven shall sing for joy.

M. B. SLEIGHT.

Teachers' Column.

INDIVIDUAL ANSWERING.

MUCH has been written on the subject of questioning children in teaching; and probably no one now attempts to teach without it.

One thought, however, has seemed to me to be often overlooked. Does every child in one's class take part in the answering? Do not the replies too generally come from one or two bright ones, whilst the majority of the class, either from inattention, ignorance, or shyness remain quite silent.

Whenever I take the class of an absent teacher, or am placed in a new one, I find this the case. Perhaps the fact of my being a strange teacher may partly account for it; yet I cannot help fearing that we pay too little regard to the subject. We ask questions, and get answers, and there we rest, not heeding whence they come.

The entire class is thereby unfairly treated. Some who would willingly answer if they knew they were *expected* to, feel themselves slighted by having no opportunity afforded them; and partly from this feeling, and partly from shyness, they gradually lose their interest in the lessons. Those who answer get the notion that they alone are *able* to do it;

and thus pride and conceit are greatly fostered. The careless ones, no doubt, prefer this plan, as it saves them the trouble of thinking or saying, "I don't know." Yet our duty to these is surely to try and wake them up, and entice them to take an interest in the lessons; otherwise, they come and go without one thought of what we are trying to teach them, and remain almost as ignorant of the simplest religious truths as if they never entered a Ragged School. As to those whom shyness keeps silent, it is interesting to note the change in them when they find they are expected and encouraged to answer.

The good of *all* our scholars is what we aim at; and, if these hints prove any help to this end, the writer's design will be attained. J. A. K.

CHRISTIAN WORKERS OF THE PAST.

It is said that Luther preached almost daily. He lectured constantly as a professor; he was burdened with the care of all the churches; his correspondence, even as now extant, fills many volumes; he was perpetually harassed with controversies, and was one of the most voluminous writers of his day.

The same, and even more, may be said of Calvin. While in Strasburg, he preached or lectured every day. In Geneva he was pastor, professor, and almost magistrate. He lectured every other day; on alternate weeks he preached daily; he was overwhelmed with letters from all parts of Europe, and was the author of works numerous and bulky, that any man of our day would think more than enough to occupy his whole undivided time. And all this, too, in the midst of perpetual infirmity of the flesh.

Baxter was also a tireless worker. Besides his regular and frequent occasion of preaching and speaking at religious meetings, he spent two days of the week in catechising the people from house to house, spending an hour with each family. He was likewise forced by the necessity of his people to practise physic; and as he never took a penny from any one, he was crowded with patients. In the midst of all this he was an author of most sweet and precious power, and wrote works that will never die—more in number than most of us can find time to read.

Dr. Adam Clarke said "that the old proverb about having too many irons in the fire is an abominable lie. Have all in it, shovel, tongs, and poker!" It is not so much the multiplicity of employments, as the want of system in them, that distracts and injures both the work and the workmen.

Wesley said, "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He travelled about 5,000 miles in a year; preached about three times a day, commencing at five o'clock in the morning; and his published works amounted to about 200 volumes.

Asbury travelled 6,000 miles a year, and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote travelled, established missions, begged from door to door for them, and laboured in all respects as if, like the apostles, he would "turn the world upside down." At near seventy years of age he started to Christianise India!

Such have been some of God's good workmen of the past—"workmen that need not be ashamed." May their example stimulate Christian labourers of every class who are seeking to "prepare the way of the Lord!"

Children's Gallery.

THE MURDERER'S SON.

One Sunday evening, not many years ago, I was teaching a class of boys at the Ragged School in Great Queen Street, Holborn, when I noticed a little fellow in my class I had not seen before. I said to him, "When did you come in, my boy?"

"This week, teacher."

"Are you an orphan?"

"Yes," he replied; and looked down rather confused.

"Poor boy. How long is it since you lost your parents?"

"Not many months," he said; then looking up to my face, with a deep blush he dropped these awful words:—"My mother was murdered by my father, and he was hung in Newgate for it."

"Oh, how terrible!" I cried, laying hold tightly of the little fellow's arm; "may the merciful Lord have pity on thee. But, tell me, child, what made your father do such a cruel thing."

"It was drink, teacher, that did it," said the boy, sobbing. "My father was very kind to me, when sober, and so was mother; but he used to get very tipsy, then he used to quarrel, and beat my mother. One night he came home in a very bad state, and mother and he had words; then he flew in a dreadful rage with her, took up the big poker and killed her right off, for he was very strong. He was taken up, and put into prison. The last time I saw my poor father alive, was in Newgate Gaol, when the priest (for he was a Roman Catholic) took me to say good-by to him, in the murderer's cell, the day before his execution."

This boy was thus deprived of both parents, and cast upon public charity in a very short time, all through this cruel monster, drink. He remained in the Refuge for some time, then was sent to Australia, with some more boys, as an emigrant.

But what sad memories will follow him there. The last sight of his dear mother, and the last kiss of his father, are dark pictures printed on his mind, which time or circumstances can never blot out, and which will follow him his life through. Let us hope and pray that the grace of God has taken possession of his heart; so will he have strong consolation in Him who is a refuge and a strong habitation. J. M. L. V.

HE CALLED ME DARLING.

"Buy a box, please, sir." The speaker was a little match-girl, who, on a summer's afternoon, stood at the entrance of one of the large London railway-stations. She was trying to find customers among the gentlemen who were hurrying along to catch the trains that would take them from busy, smoky London to their pleasant homes. Most of them never saw the little girl, or, if they did, took no notice of her.

At length one gentleman, at the sound of the plaintive voice, "Buy a box, please, sir," stopped a moment.

"No, I don't want any," he said, and was passing on, when the hungry look of the poor child arrested him, and he remembered a bag of biscuits which his little daughter had given him that morning for his luncheon, but which he had been too busy to eat. So he took them out of his pocket, and gave them to her, saying, "Here, darling, here are some biscuits for you."

She took them without one word of thanks, which rather surprised the gentleman, and he turned to go. But,

looking back, he saw her standing with the biscuits still in her hand, her eyes full of tears, and he heard her say to herself, "He called me *darling*, he did!"

Don't you think that my friend went home to his own darlings with a happier heart for the kind word he had spoken to that poor child? Perhaps it was the only one she had heard for many a day.

Dear children,—you who live in happy homes, and have sunny smiles and loving words given you all day long,—will you not think sometimes of those poor little outcasts who have no homes, and who seldom or never hear the voice of love? But, remember, if you can do no more for them, you can *all*, when you have an opportunity, give them kind words!

Our Library Table.

Hints and Helps for Teachers. By J. GREEN. London: Hamilton, Adams, & Co.

These hints are from the pen of an experienced teacher both in Ragged and Sunday Schools. The author aims to prove that the general disuse of catechisms has led to that meagre knowledge of Scripture fact and doctrine which all lament. The truth of this inference is supported by one striking fact, namely, Ask the bulk of poor Protestant children what they believe, and they give either misty or wrong replies; but question any Romanist child of the same class and age, and, from his knowledge of the Romish catechism, he replies readily, giving all its heresies in full. Mr. Green seeks to remedy this glaring and growing evil by the regular use of catechisms; progressing from Dr. Watts's simple epitome of Bible teaching up to the Assembly's more elaborate catechism. Whatever be the opinion of this scheme, all will see that it would at once put an end to a prevailing evil; for many teachers preach to instead of questioning their class. The work is well thought out; and, though only called "Hints and Helps," a full scheme of catechetical teaching of both old and young is supplied, together with the full text of the catechisms. Meeting as it does a pressing want, we cordially recommend it to all teachers, whether belonging to the old school or to that more modern one which, from natural gifts and knowledge, objects to work in any fixed groove.

The Parables Illustrated. By T. B. BISHOP. London: Morgan, Chase, & Co.

Those who conduct the Scholars' Separate Service, or, as we prefer to call it, the Children's Church, will find these Addresses most valuable. For lucidity of expression and completeness they are models of children's sermons. Though brimful of matter, they are neither too long nor too abstruse. Best of all, in an age when false lights abound, it is satisfactory to find them thoroughly evangelical. Happily, children at least still love a religion full of Jesus.

Correspondence.

DESTITUTE CHILDREN'S DINNER SOCIETY.

To the Editor of the Ragged School Union Magazine.

SIR,—We beg the favour of your permission to bring before the benevolent notice of the public, through your columns, the vast amount of good which this Society has been the means of accomplishing, and to renew our appeal for funds to enable it to resume its operations during the approaching winter. We are well aware that it is justly required of the promoters of such an institution to make it clear that they are not increasing or perpetuating pauperism by the means they employ. We wish, therefore, to state that our object is not the indiscriminate relief of the multitudes of poor children to be found in the lowest parts of the metropolis. Our efforts are limited to those in attendance at Ragged and other Schools, so as to encourage and assist the moral and religious training thus afforded. So great is the destitution amongst children in the most populous districts of London, that even one dinner of meat in the course of a week is found to produce a material effect on their bodily health, and so to increase their capacity for mental improvement. Fifty-eight dining-rooms were kept open during last winter, and 147,858 dinners were given. We venture to hope that they who are favoured with the means of assisting their poorer neighbours will help us to make similar provision for the relief of the necessitous and deserving children in the coming winter.

Subscriptions and donations may be paid to the Secretary, Major Cooper Gardiner, 25, Grosvenor Mansions, Victoria Street; or to the account of the Society, at Messrs. Ransom & Co., 1, Pall Mall East.—Yours, &c.,

Shaftesbury; Ebury; Wm. Cowper-Temple, M.P.; A. Kinnaird, M.P.; A. P. Stanley, D.D., Dean of Westminster; Wm. Conway, Canon of Westminster; Wm. Fuller.

C. G. C. Cooper Gardiner, *Secretary.*

Facts and Scraps.

THE Vestry of St. Marylebone have issued the following notice:—"All persons in receipt of outdoor relief are required to send their children, who are old enough, to school. The Relieving Officers are instructed to report all cases of default to the Guardians." Under this order several children have been sent by the Relieving Officers to Bell Street Ragged School. On the back of the notice the names and addresses of the children are written.

CHILDREN'S CHURCHES.—From a letter in the January number of *Evangelical Christendom*, we make the following extract on the above, the latest offshoot of the Ragged School movement:—"Twenty of the institutions affiliated to

the Ragged School Union conduct Children's Churches. They are usually held on Sunday morning, when the average attendance exceeds 2,000. Having visited and addressed several, I can testify to the marked attention and reverence of the youthful worshippers. Many of these give every evidence of their conversion."

Death of Mr. Alexander Gillespie.—We deeply regret to record the death of Mr. A. Gillespie, who departed this life on January 14th, 1871, aged 51. For very many years he was the general superintendent and visitor of the Liverpool Ragged School Union. It is not too much to say that the success which has accompanied its labours among the destitute and outcast classes of that great city was materially owing to the earnest labours of our departed friend. Instinct with love to Christ, he was full of love of souls; and many a saved one will doubtless be his "crown of joy and rejoicing in the day of Christ."

Hampstead Heath.—We are glad to find that this playground of Londoners is at length secured to them in perpetuity. For the Metropolitan Board of Works have arranged to pay Sir John Maryon Wilson £47,000 for 240 acres at Hampstead Heath to be used for ever as a place of recreation for the people. A Bill is to be introduced into Parliament for carrying out the arrangement.

Infant Mortality.—The Registrar-General's returns of the mortality in 17 large towns of England in the third quarter of the present year show a high rate of infant mortality. The registers for the quarter show that in Sunderland the number of deaths of infants not a year old was equal to 18·8 per cent. of the number of births registered in the quarter. In Portsmouth the ratio was 21·7 per cent. of the births; in London, 22·3 per cent.; in Wolverhampton, 22·4; in Bristol, 25·3; in Newcastle-upon-Tyne, 25·7; in Salford, 26·2; in Birmingham, 27·3; in Sheffield, 27·7; in Hull, 28·4; in Manchester, 28·7; in Nottingham, 30·9; in Bradford, 32·1; in Leeds, 33·9; in Norwich, 37·1; in Leicester, 38·7. In Liverpool the ratio was no less than 39·2 per cent.; so that for every five children whose birth was registered in that town in the quarter, two children died in the quarter under one year old. The mean for the 17 towns shows a number of deaths under one year of age in the quarter amounting to 26·3 per cent. on the number of births registered in the quarter.

Milk Epidemic.—The *British Medical Journal* publishes an account of a violent outbreak of typhoid fever in Islington, which is traced very clearly by Dr. Ballard solely to the infection of the milk from a particular dairy. Within less than a semicircle of a quarter of a mile radius, 168 cases had occurred within 10 weeks. Out of 140 families supplied from the dairy, no fewer than 70 suffered from typhoid, and 30 deaths occurred. The author, on inquiring how the contagion entered the milk, arrived at an underground tank on the premises of the dairyman. He was assured that this water was never added to the milk. On opening the tank, however, he found that it was constructed of wood which had rotted, and in part given way, and that from this spot there were several rat-burrows, through which water rapidly ran off into some old drains discovered on deeper exploration. The probability was great that the admixture of water with the milk was the source of its contamination.

Profits of Receivers of Stolen Goods.—A receiver of stolen goods, lately arrested at Brixton, seems to have attained the highest position in his art. In 1854 he and his wife were convicted for a banknote robbery, and were sentenced to seven years' penal servitude. The woman died in prison, but the man, on being released, went into business as a receiver of stolen goods. When again captured he was living in good style at Brixton, where a few years of dishonest industry had enabled him to accumu-

late money and house property to the amount of £12,000. He was connected with first-class thieves all over the world, and advanced money to them to go to foreign countries and commit robberies. Documents relating to transactions with thieves in France, Spain, Germany, and America, were found in his house."

PUBLIC-HOUSE LICENCES.—The Right Hon. Mr. Cowper Temple, M.P., addressing the United Kingdom Alliance meeting at Romsey last month, expressed his opinion that it would be beneficial to apply to the licensing laws the principle of the Education Act, and allow towns and villages the power of saying to what extent public-houses should be licensed. He also advocated the establishment of working men's clubs in every centre of population to counteract the attractions of public-houses, and to provide the means of recreation possessed by the upper and middle classes in their homes or clubs.

SCHOOLBOY GRATITUDE.—A London fellmonger named Lloyd, who has just died, has left a legacy of £100 to the managers of the Poor School, Northgate Street, Gloucester. This School was originated by Robert Raikes, the founder of Sunday Schools, and Mr. Lloyd was formerly one of the pupils. He has also left a legacy of £20 to Mr. Holmes, the master, who, Mr. Lloyd told his solicitors, once gave him a thrashing that had been a life-long benefit to him!

TRAINING OF CHILD BEGGARS.—Fanny and Rose Grant, two intelligent-looking children, aged six and eight years, were charged with begging. Police-constable 135 R said that at half-past 11 on Sunday night he saw the elder of the two girls go to a house at Rotherhithe and beg. She had a half-penny given to her, which she showed to her sister, and on witness asking them who sent them out to beg, they replied that their father had done so.—In answer to Mr. Maude, the elder girl said that her father worked at an iron ship builder's at Millwall.—Mr. Maude inquired what was found upon the children when taken into custody.—The constable replied that he found 11½d. upon them, and a quantity of food.—Mr. Patte, relieving officer for Deptford, said that the father and mother had recently come to Deptford from Poplar with five children. As soon as they arrived they fastened upon all the charitable people in the neighbourhood, and the father had abused him as to the amount of out-relief granted him by the guardians.—Mr. Maude ordered the children to be taken to the Greenwich union, and directed that the father should be brought before him.

Notices of Meetings.

GRAVESEND.

THE annual meeting was held in the Assembly-rooms on Tuesday evening, the Mayor (T. Troughton, Esq.), presiding.

Mr. L. J. Essenhigh, the hon. secretary, read the report, which states that the Sunday School still continued one of the main features of the institution. The average attendance was, during the winter months—afternoon, 134; evening, 168. During the winter the attendance was often over 200. The Day School was still open free to the poor and destitute, the attendance being 139. The Night School for boys was opened last winter two evenings in the week, conducted by the same ladies as heretofore. The Night School for girls was conducted by the

mistress three evenings a week, when the average attendance was 19, there being 32 names on the books. The Children's Aid Fund had rendered good service during the past year, it having for its object the relief of the children during sickness. The Mission Service had been well attended by those who, from various circumstances, did not attend other places of worship. The Bible Woman had been engaged at her work, and had pursued her duties in the visitation of the sick, the average of her weekly visitations being 57. The Mothers' Meetings were held each week, and the attendance had been very good. At these meetings 560 articles of useful clothing had been made, the weekly payment for the materials amounting to £48 16s. 2¾d. It had been established ten years, and they now had 90 on the books. Nine of the scholars were successful in obtaining prizes given by the Ragged School Union to boys and girls who had kept their situations for one year with good characters. The Temperance Society and Band of Hope were still endeavouring to reduce the evils of intemperance, the average attendance at the latter meetings being 85. An Old Scholars' Meeting took place at the invitation of an earnest gentleman, when, to the number of 30, they took tea, and afterwards discussed the desirability of forming classes for working men. On the 29th November the lower room was opened for the first time as a coffee and reading room. The Sunday Rest Band was still carried on and did its work in restraining Sunday traffic. The Penny Bank might now be considered as one of the institutions of the town, and was doing good service in inculcating saving and provident habits amongst that class who in most cases were very improvident and extravagant, the deposits for the year up to the 24th September being £362 2s. 11d. The Public Soup Kitchen had been for many years a great boon to numbers of hungry ones. The number of quarts of soup made during the season was 18,960, and 3,820 dinners of soup and bread were eaten on the premises.

The meeting was addressed by Revs. B. Cassin, J. J. Goadby, W. Guest, H. C. Wilson, and Messrs. J. G. Gent and P. Fenwick.

JUVENILE SABBATH UNION.

THE first public meeting of the Society since its reorganisation was held at the New Conference Hall, Mildmay Park, on December 19th. The Rev. W. Pennefather presided.

Mr. B. Marriott, hon. secretary, read a statement of the objects of the Union, which showed that 2,000 certificates of membership had been issued since September. The Society had given up its former title, "Sunday Rest Band," and would in future be called the "Juvenile Sabbath Union." He explained that the Society seeks to enrol the young in Ragged and Sunday Schools of all kinds, and in families; each member agreeing "not to buy, sell, or otherwise cause any unnecessary labour on the Lord's day." Hitherto subscriptions had not been much sought, but now are necessary if the Union is to increase its operations.

Mr. E. J. Hytche, who represented the Ragged School Union, stated that 15 Sunday Rest Bands were connected with that Society. They had nearly 2,000 members, who had not only signed but kept the pledge not to buy on Sundays. It had also led some of their parents not to buy on the Lord's day.

The meeting was also addressed by Revs. S. Coley, J. Gritton, G. Savage, and Messrs. T. B. Smithies, Clifton, and Toynbee.

Papers, Original and Selected.

RAGGED SCHOOLS IN THEIR SOCIAL ASPECT.

THOSE who restrict their view of Ragged Schools to the religious or educational aspects, can have no clear insight into their bearing on society at large. They are all that,—but then they are something more; for their *social* influence is so great that to consider Ragged Schools apart from this element, would be like one who should read Robinson Crusoe and ignore the history of his man Friday. It is, indeed, their great social benefits which have caused Ragged Schools to make such a strong "mark" on the history of London and other great cities during the past quarter of a century. For those who cared little for secular instruction, and still less for religious, could well understand how to reclaim our wild tribes, and cause our moral wastes to "blossom as the rose," was a work above all human praise.

It is true that our work in the dens and hovels of London was at first *solely* of an evangelistic character,—as much missionary, in fact, as that of Moffat, in South Africa, or that of Ellis, in Madagascar. The pioneers found tens of thousands of children who were from infancy educated in vice, and who were as plague-spots in the midst of civilisation. They determined then to see whether, by the help of God, the good old gospel of Christ was not as adapted to their spiritual needs as to those whose lives had fallen in pleasanter places. Nor had they to labour long before they found that those who cared neither for police nor for prison, could be roused from the sleep of sin by the ever-new story of the Cross.

But this was not the case with all, nor even with a moiety of the strange beings gathered into Ragged Schools. The promoters soon found that much that was learnt in school was *un*-learnt at home. Parents, who ought to have been models to their children, only taught them, if not by direct precept, at least by example, how to serve Satan with every energy of body and of soul. How often, for example, when we have remonstrated with some boy-swearer, have we been met with this defence—"Oh, father swears!" Then,

again, how many of their parents had married—*if* really married, of which the ring was no proof—when mere boys and girls, without any home, nay, often without sufficient money to pay the marriage fee. After these evil marriages, what with drunkenness and gluttony, and the habit of spending to-day what was not wanted till to-morrow, home influences, instead of being the best of earthly blessings, became so many curses to old and young.

These and similar facts at length suggested to our more far-seeing friends that some attempt should be made to reach the *social* needs of our scholars and their parents,—and through them to socialise the tenants of those crime-gardens where poverty compels the starving classes to hive. Nor have these social efforts been unproductive, nor is the machinery lessened. Never, indeed, did the social plans of Ragged Schools form a more prominent item in their operations; and, through them, we have a hold upon the poorer and criminal classes, such as no other machinery—and assuredly no Government scheme—can possibly possess.

The importance of the social work in the London Ragged Schools may be shown by one fact—namely, that out of the 1,100 operations no less than 451 are of a distinctively *social* character. These embrace nearly 40,000 persons of all ages—adults forming nearly one-third of the total number. At some of these plans of social usefulness we propose briefly to glance.

First and foremost are our PENNY BANKS. No scheme has done more to inculcate habits of self-restraint and self-help than these banks. Being only the first step in self-help, they have gradually led some most abandoned men and women to see the wisdom of not spending to-day what is not required till to-morrow. Hence many—who, from wheeling the costermonger's barrow, have become shopkeepers, and owners of carts and horses—date their social rise to the first penny they put into the bank. Many others, too, in New Cut, now send their children to Pay Schools, who once sent them to the Ragged Schools, half-starved or in rags. The number of depositors, as well as the sum paid into our Penny Banks, is somewhat startling. Thus, last year in our 112 Penny Banks there were 34,495 depositors; of these, above 12,000 were adults. The amount placed to their credit was no less than £12,098. If, then, there were no other fruit of our labour, those who know anything of the social habits of our poorer brethren, will readily see how much Ragged Schools have done for society at large.

An admirable offshoot of Penny Banks is the CLOTHING CLUB. Visitors to Day Ragged Schools, when they see so many who are neat in their dress, are often led in doubt to ask—"Surely that is not a ragged girl?" But this question is soon settled by those who know anything of our social aims. For though we take in ragged, dirty children, if they leave ragged and dirty we hesitate not to say that our schools would have failed in one of their great objects. No; the secret is this—some Ragged Schools have lavatories, and dirty children soon learn the comfort of soap and water: and, in addition, eighty-five have Clothing Clubs. The neatly-dressed children thus owe their tidy appearance to the clothes bought by their deposits, with the small interest usually added, or to old clothing re-made in the 111 needlework classes. Into these Clothing Clubs £1,442 was paid last year: and as one social result we gratefully point to the neat tidy look of so many of our scholars.

Another plan, the social benefit of which cannot be over-rated, is the MOTHERS' MEETING. It is scarcely needful to say that the object of these interesting gatherings is as much social as missionary—in fact, the former is employed as one mean of attaining the latter. Most have Clothing Clubs attached. Sick, or Maternity, or Coal Clubs, are annexed to many. And in all, books bearing on domestic management form a prominent part of the evening's reading. There are no less than eighty-five of such meetings, with above 2,000 regular attendants. They are most cheerful gatherings, exhibiting religion, as they do, in its truest light, as something to make them happier here, with the certainty of lasting happiness hereafter.

Nor are the fathers *now* neglected. To about twenty Ragged Schools Working Men's Clubs or Reading Rooms are attached. These attract weekly above 500 men, mostly casual labourers. Many of these were won from that poor man's curse, the public-house. Like their wives, they are taught how to put their small earnings to the best account, and, in so many words, are shown how to "show piety at *home*."

Many poor mothers materially add to the family income by charing or washing. This necessitates their absence from home during the day. In order to meet the social claims of these industrious women, a few Ragged Schools have instituted INFANTS' NURSERIES. For a very small sum the infants are kept and fed

by the mother for the day; and that in well-lighted and well-ventilated rooms. The healthy look of these babies, their freedom from "fractiousness," and the way in which they "crow" when a visitor enters, indicate how happy they are; and this alone shows the great social benefit of these Infants' Nurseries. May they be multiplied!

It is not too much to affirm that were our poorer brethren to sign the pledge of total abstinence in a body, pauperism would soon dwindle down to one-half. Remembering the cost which this wretched propensity entails, to say nothing of the crime and misery it causes, it is not too much to say that, were the intoxicating cup abandoned by our poorer brethren, the very face of English society would be changed within ten years. It is fair to say that much of London drunkenness, like a large proportion of pauperism, is more hereditary than personal, for most inherit the practice from their parents; whilst others are corrupted by the "drinking customs" in vogue. What then with this alcoholic training from childhood—mere babies being no strangers to the gin bottle—and the fetid air which they breathe, many are led to excite the dormant physical energies by the drugged liquors usually vended, and thus thousands die the drunkard's death, and, what is far worse, are doomed to spend the drunkard's eternity. Now, on the old axiom, "It is of no use to lock the stable door when the steed is stolen," upwards of fifty Ragged Schools have instituted Bands of Hope, or juvenile temperance societies. These have an aggregate membership of about 5,000. In many cases, no scholar is permitted to sign the pledge without the consent of the parents. By this plan the principle is brought home to adults; and in cases not a few we gladly record it has led them to abstain from the cup which at last "bites like an adder."

But space would fail to tell of all the social schemes of Ragged Schools, such as Industrial Classes, Sick Clubs, Shoe-black Brigades, Costermonger Clubs, &c. But we think sufficient has been indicated to show what a mighty machinery we wield for the social reclamation of the lapsed classes. He then who would ignore this element in our work, can have no true idea of what Ragged Schools really are—namely, social missions to the wild tribes of our great cities. It is here our labours will be for many years demanded; so long, indeed, as that class exists of whom the Lord spake; the "Poor ye have with you alway, and whensoever

you will ye may do them good." Even, if as an ultimate result of the Elementary Education Act, secular instruction is brought home to every poor man's door, the need to teach the tenants of our hovels how to become good citizens, will remain a necessity to the Christian philanthropist. Hence, as long as Ragged Schools take the lead in this great social enterprise, society at large will be under the greatest obligations to those who thus try to save our common country from that impending moral ruin which can be staved off by no other method!

WHEN THE LORD COMES.

BY MRS. H. B. STOWE.

"THE night is far spent, the day is at hand." My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire, *is* it almost over—*is* the day at hand? Again: "They shall see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, look up and rejoice, for your redemption is nigh."

Coming! The Son of Man really coming, coming into *this* world again with power and great glory? Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see him coming? So our minister preached, in a solemn sermon. That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange vague sense of *something* just declared of which all were speaking with a suppressed air of mysterious voices. There was a whispering stillness around. Groups of men stand at the corners of the street and discuss an impending something with suppressed voices. I heard one say to another, "*Really* coming? What? To-morrow?" And the others said, "Yes, to-morrow he will be here."

It was night. The stars were glittering down with a keen and frosty light, the shops glistened in their Christmas array, but the same sense of hushed expectancy pervaded everything.

I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewellery, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop so to everything. Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke.

"We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder; "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough *to be with him*," said the poor woman. "Oh, I have so longed for it!"

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord, for I have walked in my integrity. I am as a monster unto many, but Thou art my strong refuge."

In a moment an angel touched her. "My sister," he said, "be of good cheer, Christ will be here *to-morrow*."

She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture, "Come, Lord, and judge me, for Thou knowest me altogether. Come, Son of Man, in Thee have I trusted; let me never be confounded. Oh, for the judgment seat of Christ!"

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner—where the little ones were cuddling close to one another for warmth. Poor things, the air was so frosty that their breath congealed upon the bed-clothes, as they talked in soft baby voices. "When mother comes she will bring us some supper," said they. "But I'm so cold!" said the little outsider. "Get in the middle, then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in if that man would pay her." "What a bad man he is," said the oldest boy; "he never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages. She laid all down and came to her children's bed, and clasping her hands in rapture, said, "Joy, joy, children! Oh, joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus; he had been their mother's only friend through many a cold and hungry day, and they doubted not he was coming.

"Oh, mother, will he take us? He will, won't he?"

"Yes, my little ones," she said, softly, smiling to herself; "he shall gather the lambs with his arms, and carry them in his bosom,"

Then, again, we stood on the steps of a church. A band of preachers were together—Episcopalian, Methodist, Baptist, Presbyterian, all stood hand in hand. "It's no matter now about these old issues," they said. "*He* is coming; he will settle all. Ordinations and ordinances, sacraments,

creeds, are but the scaffolding of the edifice. They are the shadow—the substance is CHRIST!" And hand in hand they turned their faces when the morning light began faintly glowing, and I heard them saying together, with one heart and one voice, "Come, LORD JESUS, come quickly."

HARTSHORN COURT RAGGED SCHOOL, GOLDEN LANE.

GOLDEN LANE is not a lovely lane. It is on the east side of the Charterhouse, contiguous to the well-known Whitecross Street Prison, and the better known Bunhill Fields, where lies the saintly dust of Owen, Bunyan, Watts, and many others. Squalor, wretchedness, and misery haunt the place. The scum of London are found here side by side with decent poverty, and nearly every room in every house is occupied by a family. Golden Lane stands in the centre of a perfect labyrinth of courts and alleys, which are worse than any we have seen in England or on the Continent.

In the centre of this mass of human life, the population is estimated at 20,000 persons. This number comprises only the population within the radius of a furlong of the School. Thirty per cent. are costermongers and itinerant street traders; twenty per cent. are labourers and poor women who live by washing, charing, and needlework; thirty per cent. are either paupers or persons of doubtful occupation; and the remaining twenty per cent. are industriously wearing out their lives in the attempt to earn a livelihood at the following occupations:—Artificial flower makers, brace sewing at 2d. per dozen pairs; toy-makers, wood-choppers, and crossing-sweepers; gutter searchers for cigar ends, bone-pickers, and dust-bin searchers for doctors' bottles, which, when washed, are sold to chemists at 1s. 9d. per gross. Also fusee, sweet-stuff, and herb sellers, dealers in old clothes, and sorters of the clearings of warehouses, &c.

At the present time much sickness prevails, and the sanitary condition of the locality is very bad. But little has been done towards improving the dwellings or hovels of the poor. The only case which has come under our notice was reported in the *Builder*, April 1869:—

"At a meeting of the City Commissioners of Sewers a report was brought up from the Sanitary Committee condemning the premises Nos. 1, 2, 3, 5, 6, 9, 10, and 11, Sun Court, Golden Lane, as unfit for human habitation, and recommending that steps be taken under the 'Artisans and Labourers Dwellings Act, 1868,' for their demolition. Mr. Haywood, the surveyor, stated that 'the floors and ceilings were considerably out of level. Some of the walls were saturated with filth and water, and others were broken and fallen down. The doors, window-sashes and frames, were rotten; the stairs were dilapidated and dangerous, and the fastenings to the doors were in nearly all cases broken or torn away. The roof was leaky and admitted the rain. There was a closet used in common by all the inmates of the seven houses; this was in a bad state, owing to the drippings from the cistern. The only water supply to these houses was from this cistern."

To meet the social and spiritual needs of this district, a Ragged School has been opened in Hartshorn Court.

Among other operations there is a Day School, with an average attendance of 185. This is too high for the limited area at our disposal, and much too low considering the number of children that seek admission. The doors have been closed for some time against all would-be scholars.

This is a genuine Ragged School; many of the children are shoeless, stockingless, and shirtless, and such is the force of habit that even when they become possessed of a pair of boots they ask the teacher to be allowed the favour of sitting in the school without them. Sometimes economy is the guiding principle, as in the case of a little fellow who carried his new boots in a bag slung over his shoulder, on the occasion of the children's excursion, after we left London, in obedience to his grandmother. Among these City Arabs boots and shoes are considered to belong to the luxuries of life, to be worn as ornaments only. Not long ago we gave a pair of old boots to an aged man; a few days after his grandchild came to school with them on, and to make them fit (?) a cabbage-leaf had been stuffed in each boot. The school is opened and closed with prayer and singing, and the Bible is daily read, and its beautiful narratives explained. We aim to be Christian teachers and therefore regard the Bible as an indispensable text book, without which our Ragged School would be of doubtful good. Of course many of the answers to the Bible questions are wide of the mark, and sometimes provoke a smile. After reading about the "Pearl of great price," one of the boys brought in a large pearl-oyster shell to the teacher, saying that it was the greatest pearl he could find.

Another child, replying to the question, "What is a prophet?" said, with a knowing look, "Why, it's wot yer gets over when yer sells anythink." To the query "Why did Jairus rejoice when his daughter was raised from the dead?" one little fellow, scratching his head, replied, "'Cos it didn't cost him nothink for the funeral." It is evident that these children of the streets look at everything from the £ s. d. point of view.

We insist upon cleanliness; and it is a noticeable feature that those children whose parents come from the country are generally the most cleanly. Many of our scholars are the offspring of street traders, and are often away helping their parents. One diminutive little boy, eight years old, takes out and places his mother's vegetable stall in Whitecross-street, daily, before he comes to school. Some costermongers do not send their children to school until the morning trade is over, while others after school hours are vending fusees and evening papers in the streets. For this purpose a few are allowed to leave the school earlier in the afternoon.

The miserable hovels in which many of these City Arabs live are unworthy of the name of "home," and it is not surprising to find that they regard the school as their home. Long before the doors are opened they are waiting to enter, and they linger behind at closing time as if loth to go to their cheerless rooms, which are frequently destitute alike of food and fire. The teacher often acts as doctor to the school; and he is daily called upon either to bandage wounds, pull out teeth, cut shades for sore eyes, or administer the inevitable aperient draught.

In the Sunday School there are sixteen voluntary teachers, and the number of children on the books is 251.

Above a year ago we tried the experiment of conducting a Sunday Evening Service for little children, which proved so great a success that we were encouraged to provide a more commodious place to meet in; we therefore hired and fitted up a large room formerly used for Turkish baths. At once a very rough element presented itself, which required all the tact of the conductor to control. He thus describes this effort:—"For some time previous to the opening of the room our juvenile congregation cluster round the door. As I approach, followed by a noisy troop of youngsters who have left their boisterous games, the crowd thickens, and the opening of the door is a signal for a tremendous cheer while they dash into the room helter-skelter. The shouts of the first comers to their companions in the rear, the pattering of feet, and the upsetting of forms, produce a combination of sounds entirely at variance with the laws of harmony. With a little effort temporary silence is obtained, but the noise of the disappointed outsiders who have been kicking at the door, shouting through the keyhole, &c., soon evokes the turbulent spirits within. The boy at the door specially requests my attention; this being given he proceeds to relate—at the same time wiping his face with his jacket—how that 'somebody's bin an' gone an' squirted a lot o' water' over his face through the keyhole. He immediately acts on the suggestion to try and catch the culprit, but on opening the door a handful of flour or powdered chalk is thrown into his face, and he re-appears in a pitiable, and yet a laughable condition. While this is going on the room seems changed into a menagerie. The cries of animals are heard in all directions, cat-calls especially predominating. The [*myaow-o-o* is prolonged into a doleful wail, and ends with a vigorous '*fizz*.' A shrill voice is shouting, 'Please, teacher, this 'ere gal next to me is a swearin' dreadful.' Others are busily cracking nuts, and half-suppressed jokes too, at the teacher's expense. At last order is restored, and a hymn is sung to a well-known tune by all who can sing, but once more the spirit of mischief is evoked by some whose genius finds scope in improvising words—snatches of Tommy Dod, &c.—which are not found in the original composition. The hymn ended, the blessing and help of God are sought by prayer, which is couched in the simplest language. All are silent now, for the children suppose it to be a solemn thing to draw near to God. A short address based on one of the Gospel narratives or Bible precepts is now given. The mode of teaching is both interrogative and illustrative, and well seasoned with anecdote. While this is going on inside, our juvenile friends outside frequently renew their attacks; at one time with squibs and crackers, and at another time by lighting a bonfire on the window sill—possibly in the hope of throwing light on the subjects within. After another hymn and prayer the congregation of ragged little ones is dismissed."

Three Sewing Classes are conducted: one for poor married women, who are taught how to sew, and who are allowed to purchase goods at reduced prices. Twopence is allowed for each afternoon's work. It is a lamentable fact that very few of the coster-women can sew, and they are obliged to buy their garments at the ready-made clothes shop. The meeting is opened and closed

with singing and prayer, and the word of God is read. The girls and boys meet in different classes for the same object.

The Ragged Boys' Patching Class is an amusing sight. The boys are taught the use of the needle practically, on their own rent and buttonless garments. Such instruction will be useful to them in future years.

A Band of Hope meets twice weekly. There are 511 members. A selected band of forty entertainers is also trained to conduct their meetings. They bear the euphonious title of "The Golden Band of Hope Volunteers." Each member is distinguished by an appropriate badge, as in the case of the life-boat crew.

Space precludes our noticing the remaining twenty-three operations of this Ragged School. Suffice it to say that the blessing of the Most High has eminently rested on its labours, both among old and young; and many a gem dug out of the mire will doubtless deck the crown of Jesus when he comes as King.

THE SMALL-POX PLAGUE.

THE City of London has at least one common ground of sympathy with beleaguered Paris. Taking the different circumstances of the two places into account, small-pox seems to be raging almost as virulently here as there. This may be partially explained by the fact that while in Paris authorities have little or no control over circumstances, in London they assist unfavourable circumstances so far as lies in human ingenuity.

The small-pox is as voracious as the daughter of the horseleech, and knows neither satiety nor repletion. Therefore we think the policy that has been tried in London a mistaken one, and we are glad to see there are symptoms of changing it. They have done their utmost to extend it to all classes of the community. At best, and as a rule, one case of the disease in a crowded London court means many. Before the sufferer suspects the symptoms, or the system of parochial medical treatment has taken him in hand, the seeds of the malady have been sown broadcast among his neighbours. Forced in pestiferous soil by fetid air and a magnificent system of surface sewage irrigation, they will ripen fast and bear baleful fruit ten and twenty fold. Naturally, those who are prejudiced against all tentative science would recommend removing the patient forthwith, and bringing the plague he has bred into the district that is tainted already. Naturally, economy of life and money would suggest the keeping a watching eye on the mounting figures of the mortality bills, and guarding against extravagant expenditure later by providing the accommodation that will infallibly be required. It needs no Solon to advise that the accommodation should be in the immediate vicinity of the operations of the scourge. The authorities, however, seem to have determined that the demon shall have no cause to complain of his movements being fettered in respect of persons. He shall be presented to all circles of society, even those which have raised artificial barriers against him. Moving impalpably with a free pass, he may defy

all precaution. The system has one distinct advantage. It involves no trouble, and you have merely to cross your hands and watch it work.

The small-pox wards of London, amply sufficient for normal times, are utterly inadequate when the epidemic is in earnest. They are arranged on the same plan as the British forces—to exhibit a spectacle of impotence at a crisis of life or death. They fill up rapidly, like summer hotels in a popular tourist resort, and it becomes eminently problematical whether there is a spare bed to be found in any of them. No matter, there they are, ready to receive patients—subject to their capacity. The medical man who is called in to a case pronounces it small-pox of a malignant type, prescribes immediate removal, and discharges his responsibility by giving an order on a hospital. The vehicle may be the parochial conveyance, or it may be an ordinary street cab. The vehicle jolts away, as happened actually in a recent instance, from somewhere in the west to distant Hampstead. "No accommodation here. You had better try Highgate." No better luck at Highgate, and nothing for it but to go home again. What perfection of organisation! We should like to know how often the driver pulled up at public-house doors with his poisonous load during his weary journey, or how many people came near enough to inhale air that was tainted by his deadly freight. We never shall know; but we have no doubt that journey had its sensible influence on the returns of a fortnight later. This is bad enough, but there are other cases worse. Not unfrequently instances have been noted where the medical man had given his patients orders on hospitals, leaving them to find their own way thither. Naturally the patient, having no conveyance provided for him, walked through the crowded streets. Then he had to make formal application for admission at the hospitals, wait for his turn among the crowd—each member of it, perhaps, representing a household—until finally he was informed there was no place for him. Then he walked back again, infecting as he went, to be nursed in the bosom of his family.

Considering this sort of thing has been going on for some time, it is not too soon that the St. Pancras guardians think of contracting for one of the "field hospitals" of corrugated iron which St. Olave's have contracted for already. All honour to them for taking the initiative, although the arguments for the step must be well-nigh irresistible by this time. We only hope the contractor may do his work quickly. The matter of surprise is, not that small-pox should spread, but that any of the unvaccinated should escape it. The law enjoins vaccination, and prejudice and carelessness conspire to make the law a dead letter. It appears that in St. Pancras alone during the last half-year there had been 2,140 cases in which certificates of successful vaccination had not been forwarded. Perhaps the authorities, wearied with the stolid resistance of the ignorant, have resolved to persuade them to their own good, and test by the ordeal of contagion the extent of non-compliance with the law. Sending infected individuals wandering about crowded thoroughfares is a tolerably effectual way of doing this. But the penalty of death is a heavy one to inflict for mere neglect; and, bad as the disease is, the remedy is likely to be even worse.

On the whole, having regard to the rapid increase of disease, we think it

more advisable to develop accommodation and strive to distribute it more impartially; meanwhile let the Vaccination Act be more rigidly enforced with a view to the future. Nor might a hint with regard to sites be altogether uncalled for. In arguing against excessive distance, we do not push our principles so far as to suggest the selection of crowded neighbourhoods, nor the infection of exceptionally salubrious quarters. On the contrary, we should advise the choice of waste land where possible, as at once likely to save the pockets and persons of the ratepayers.

While on the subject of accommodation for those in a fair way of dying, we may put in a word for the dead in the interest of the living. If we are to explode the system of inoculation for death, we must provide mortuaries. If not we must have more hospitals, and the one comes much cheaper than the other. Their occupants want less attendance, and there is no outlay for medicines and comforts.—*Pall Mall Gazette.*

AMSTERDAM MISSION SCHOOLS.

Some time ago a society was established in Amsterdam for the "propagation of Christian truth," especially among the juvenile and poorer classes of that city. Not confined, however, to the Dutch capital, it has branches at work in several other large cities. Happily, worked by earnest men, they are as successful in teaching the social pariahs of Holland as are the Ragged Schools of London. The King takes great interest in this experiment. Some years ago, indeed, he deputed one of his chamberlains, an excellent Christian nobleman, to visit and report on the London Ragged Schools.

The Central Society has, in Amsterdam alone, the charge of about 2000 children. They are taught in sixteen Sunday Schools, are very poor, and not a few are social outcasts. Not only have they been rescued from the evils necessarily incident to street life as well here as abroad, but some have given every sign of saving conversion, and live most godly lives.

In addition, there are infant Day and several Industrial Schools for girls. At the Central Mission, or Ragged School, there are nearly 300 in daily attendance. Twice during the week they receive a soup dinner. Unlike most of our poor children, they are well shod, but not with leather,—wooden shoes being the rule. When the signal for dinner is given, they hastily remove these clumsy pedal appendages, that they may not be impeded in their rush up-stairs. Though as hungry, many, indeed, as starving as their coevals in London, they never begin their meal before singing the blessing. When dinner is over, they put on their wooden clogs, and troop away with the spirits a good meal usually bequeaths to a hungry child's stomach. Some of the hymns so popular in London Ragged Schools have been translated into Dutch, and are very popular.

All these schools are taught by converted men and women, which is, doubtless, one cause of the great spiritual results reported. A large staff of volunteers, many of these being of upper rank, aid the paid staff;—but all, whether paid or voluntary, throw their souls into the work!

Another effort of this society may be referred to—namely, its lodging-houses for the reception of servants out of place, many of whom live leagues away from their parents. Some are confined to fallen women and similar social outcasts. Many of the inmates of these lodging-houses have been prevented from living lives of shame. And of both classes it may be stated, that not a few have been spiritually as well as temporally blessed.

Besides all these schemes of spiritual and temporal usefulness, house visitation is carried on to a large extent. Paid agency, we are glad to report, is largely supplemented by Christian volunteers. Nor are foreigners, especially seamen, neglected; but every effort is made to win them for Christ. In order, too, that the masses may be reached, a monthly magazine is published and widely circulated. Happily, the thieves' literature, so largely circulated in London, is not known in Holland, so that "pure literature" is not counteracted by this moral poison.

One unique plan of this society deserves to be copied in London and other great cities. In order that the subscribers may know their fellow-workers, and learn what is being done for the benefit of their poorer brethren, a room has been opened in a central spot. It is well supplied with home mission magazines and reports. It forms a centre for the diffusion of information and the answer to inquiries on this subject.

May God still more abundantly bless the labour of his servants in Amsterdam, and cause it to rescue many souls now steeped in vice and misery.

BOY THIEVES AT SUPPER.

Edward Wright, whose endeavours to reclaim the dangerous classes of the metropolis are already familiar to the public, gave on February 1st one of his singular suppers to such boys of Deptford as could show at least one conviction for felony as their title to a card of invitation. The place chosen as the scene of the strange festival was the Gospel Mission Hall, in Hall Street, Deptford, and in this place about 150 boys were assembled at six o'clock.

It is the fashion to describe these young "prigs," as they are called in thieves' slang, as presenting striking peculiarities both in physiognomy and figure; but we are bound to state that Monday evening's assemblage looked exceedingly like any other gathering of boys of the humbler class, and that if we had not been told they were convicted young thieves we should have taken them for ordinary juvenile "gentlemen of the pavement," who had not as yet acquired any title to a record in the "Newgate Calendar." They were some of them pale, some of them ruddy, and one of them was decidedly handsome, with quite an aristocratic air and deportment. They were neither ill-dressed nor apparently ill-nourished, although the eagerness with which they rushed at the homely fare provided for them indicated appetites that required no artificial stimulus. Their conduct was orderly and decorous, their attention to Ned Wright's discourse complete, and their mode of joining in the hymns indicated at least that their early Sunday School training had not been altogether forgotten.

The company consisted partly of juvenile "smashers," or passers of base coin, and partly of thieves who prey ordinarily on butchers' and cheesemongers' shops, and other places in which trade is carried on with open windows. Supper, which consisted of the usual pea-soup, flavoured with Australian beef and mutton, and great hunks of bread, was introduced precisely at six o'clock, and the appearance of the attendants with the cans was the signal for vociferous cheering from the boys. They all fell to at once and with a will, and the rapidity with which they each emptied one, two, and generally three large basins of their Spartan broth in succession was perfectly astonishing to the visitors.

Ned, having allowed his guests thoroughly to enjoy themselves, proceeded to address to them one of his peculiar, rambling, but thoroughly earnest discourses. First, God's blessing was asked on the humble meal which had been so highly relished, and then Ned gave out and the boys joined in a hymn, the latter picking up the words with a quick intelligence, and singing sweetly and in good time, although at times with a little superfluous energy. Hardly was the hymn finished, when Ned broke in with his own juvenile reminiscences of Deptford. He remembered, when quite a lad, passing along the Deptford Road handcuffed, and waiting for what? A hundred young shrill voices shouted together—"The 'bus!" which we were informed is the polite term for the prison van. A picture was then drawn of what a manhood such youthful adventures led up to; and the interest taken by the audience was evidenced by many a characteristic ejaculation. A skilful comparison was next made between "Her Majesty's 'bus" and the comfortable 'bus of honest life, and the boys were earnestly exhorted to make life's future journeys, if possible, in the latter. He spoke with an affectionate earnestness which brought tears in the eyes of many of the boys, and in conclusion he appealed to all who wished to lead an honest life to hold up their hands, promising them plenty of work if they would meet him the next morning at the railway arch in the Old Kent Road. About half the assemblage held up their hands with great readiness, but the other half thrust them down, as if more emphatically to indicate their objection to being reformed. In the course of the lecture a striking instance was afforded of the familiarity of the audience with our criminal annals. Ned having commenced a very graphic description of the career of a young murderer whose trial and execution he had himself witnessed, forgot the name of his hero, and on appealing to the boys to assist his memory with the name, the shrill voice of a mere child shouted out "Mickey" from a remote corner of the room.

The proceedings terminated with a hymn and a prayer, in which about half the boys remained to join, and when Ned asked them whether they would sit or kneel, the whole of the boys present preferred the more reverential posture.

We are glad to learn that, as a result of this unique gathering, some well-known boy thieves have already left a course of crime for honest callings.

OLD SCHOLARS' MEETINGS.

These interesting meetings are being held by increasing numbers of schools. Like the Scholars' Prizes, they tend to keep up a prolonged connection between teachers and scholars, and that, too, at a period when perhaps the most lasting impressions are made, and the character most permanently moulded. It is gratifying to see at these gatherings so many in decent attire, and with respectful manners, greeting their teachers as dearest friends; many not failing to own that they are indebted to them for all they possess that is worth having. In the case of some, the school teaching has induced a thirst for more knowledge, and has led them to seek it in libraries, in reading-rooms, and in the house of God. And so freely have they drank in that knowledge, and so fully has it been blessed in many cases, as to lead them to decide to be on the Lord's side.

An interesting gathering of this character was held on Tuesday evening, January 24th, in the large room of Mary Street, Whitechapel, under the superintendence of the rector, the Rev. J. Cohen. The Whitechapel Ragged Schools are three in number, viz., Colchester Street, Chicksand Street, and Buck's Row, very large, very flourishing, and efficiently-conducted schools. This was the first gathering of old scholars, and what gave a pleasant yet somewhat mournful interest to the occasion was the fact that this gathering was suggested by Mr. Adams, recently dead, who for seventeen years twice on Sunday and four times weekly superintended the Sabbath and Week Evening Schools. Many were present who remembered his happy face, his hearty and loving words, and sorrowed that after the flesh they should see his face no more. A capital tea was provided. The Rev. Mr. Cohen, Mr. Whybrow, and Mr. Curtis, of the Ragged School Union, addressed a few suitable words, but the larger part of the evening was devoted to the exhibition of a series of interesting views of remarkable places and beautiful chromatropes. Between two and three hundred were present.

A similar meeting was held at Vine Street, Clerkenwell, on January 13. Mr. Dix, foremost in unselfish and generous efforts, took upon himself the burden of the labour, many kind friends heartily helping. The Rev. T. E. Thoresby presided, and in his usual telling way spoke pious and pithy words to the party of about sixty. Mr. Curtis, of the Ragged School Union, added a few words. A capital meat tea was provided. Stereoscopes, microscopes, books of beautiful views, and other objects of interest, were provided. Recitations, singing, and short speeches lent an interest to the evening. At the close of the meeting Mr. Dix, sen., gave a copy of the historic books of the New Testament to each.

Sermon Lane, Islington, also repeated its annual gathering of old scholars, under the presidency of Mr. Lewis. The room was beautifully decorated, and the party, about ninety, spent a very happy evening.

At the Schools in Church Place, Davies Mews, and New Tothill Street, similar gatherings were recently held; the united attendance being nearly 400. Private conversation showed that most attend some place of worship regularly. Some, too, have become communicants, and several Sunday-school teachers.

CONDITIONS OF ANSWERED PRAYER.

A poor Christian woman, whose husband was out of work, much needed boots, and, knowing that her heavenly Father could give them to her, she pleaded with him in this her need. She could not go to her place of worship without them. *So she desired*, she *prayed*, she *believed*.

What precious promises are given to every one of us! And it is by pondering on what the word of God really promises that we are led to act upon that word. The word declares that "whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them."

Now there is large scope in these words; the Lord Jesus has not restricted us to any particular object. But whatsoever ye *desire*—first there is to be a desire, and I believe the Spirit itself places that desire in our souls; and then we are to pray, for the Lord will be inquired of; and then we are to believe, and all things are possible unto them that believe.

Beloved friends in Christ, have you a desire to see the Lord's work revive in your town or family? Do you desire to see the arm of the Lord awake and miracles of mercy wrought in this your day? If so, thank God there is the *first* thing, "whatsoever *ye desire*." Now Christ said, "Whatsoever ye desire *when ye pray*." When, and for how long, ought I to pray? is the next question. Did not Jesus say, Men ought always to pray? And he gives us examples, such as the widow and the unjust judge, the man and his friend. Pray always, meant whenever I can get a moment with the Lord. At my work; in the house; at home or abroad; on my knees or on my feet; in my bed or at my business, pray always, and faint not, for in due time we shall reap.

So it was with this poor woman, but her faith was put to the test; eight o'clock on Saturday night came; she had no boots, and, as far as she could see, no prospect of getting them. Her husband said, "I fear there is no prospect of your getting to a place of worship to-morrow, as we have agreed never to get into debt." Her reply was, "I have asked the Lord, and believe in some way I shall get the boots; you know where it is written, 'According to your faith, be it unto you'?"

In about half an hour a young man came in and said, "I have come for the canary I spoke about six weeks ago. I expect you had given up altogether that I should come for it." He laid down three and sixpence, and remained some time talking; his foot on the step just going out, he turned back, "I think I must have a pair. Can I have that dark bird?" and he took out of his pocket another three and sixpence.

As soon as he was gone the man looked at his wife and said, "There is the seven shillings for your boots, run and get them, or the shops will be closed." This she did and found two shut, but at the third she bought them. When she returned the husband said, "Let us praise God for answered prayer." "Yes," she replied, "but I have not waited until we could kneel down together, for I praised him all up and down the street."

When ye pray, plead and wrestle with the Lord for that which is upon your soul, whatsoever it may be. If it be for a revival of the gospel, pray for that. If you desire the conversion of your class, pray for that.

There is no limit to your prayers if the thing asked for is really desired. But the words of the Lord are, "Whatsoever ye desire when ye pray, *believe*."

The blessed Lord gives us whatever we desire when we pray upon *one* condition. That condition is faith in himself. The desire may be burning in our hearts, and we may pray always, and never faint; but the Lord has not promised to give us our desires for praying, but he is bound by his own word to give us our desires if we pray believing. God cannot deny himself, neither can he deny his word, and if any of the Lord's children, however unworthy, have the two requisite conditions—first, the *desire*, and then the *faith*, and obey the injunction, *pray*—God will surely hear, and in mercy answer. ELLA.

Correspondence.

REST FOR WEARY WORKERS IN 1871.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—The sweet season of spring is returning with its flowers and its music; I heard yesterday the note of a lark as he mounted joyfully into the air. It is surely time for us to think of our "Weary Workers," who have been toiling through the long dreary winter in smoky London. They will need a little recruiting according to the simple, inexpensive plan which, for the last two years, has been adopted in connection with the Ragged School Union.

I hope that the week's holiday in the country this year may prove as beneficial and delightful as those in 1869 and 1870, and be enjoyed by a far larger number. I find that out of the 434 paid teachers only 30 were sent to the country, while of the far larger band of voluntary teachers I have no reason to believe that even *one* shared the invitation to "Weary Workers." I see in your magazine for last year that the trifling sum of 12s. 6d.* covers the expense of board and lodging for a week, and it would, perhaps, be difficult to find a way of laying out that sum by which a larger return of health and happiness could be secured; for to the worn-out teacher from London,

> "The common air, the earth, the skies,
> To him are opening paradise."

It has been a gratification to me to witness, both at Sutton and Bracknell, the enjoyment of some of your "Weary Workers," and surely Christians should esteem it a privilege to help in inviting those who, like the beloved Persis, may be said to labour much in the Lord.

A. L. O. E.

[The expense last year was 12s. for board for each person, and 5s. per week for lodging, which 5s. is not increased when two are lodging together. —ED.]

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* Except where the poverty of the teacher renders it needful to help with travelling expenses.

Poet's Corner.

JESUS KNOWS.

SHE is standing on her watch—
FAITH, the meek-eyed child of day;
With an ear attuned to catch
What the far-off echoes say;—
O'er her feet the surges breaking
Of the restless sea of life,
Thrones and empires round her shaking
In a world's tumultuous strife.
Scarce one silver streak of morning
Lifts the sombre veil of night,
Yet she watcheth for the dawning,
Yet she waiteth for the light.
Will it never come,—the glory—
Stealing o'er that gloomy sky?
Will it never cease,—the story
Of a world-wide misery?—
On her lips the answer glows—
Jesus knows!

Art *thou* standing on thy tow'r,
Pilgrim soldier of the King!
There to "watch one little hour,"
Till His advent bells shall ring?—
Faint not—though thy breast be heaving
With the sob of mortal woe:
He to whom thy soul is cleaving
Told thee that it must be so,
Told thee that through tribulation,
Baptism of tears and blood,
Lay the path of consecration,
Lay the highway back to God.
Blessed be the foot that findeth
That ascending track of gold,
Brightening ever, as it windeth
Through the desert to the fold,
Whose beginning and whose close
Jesus knows!

Hast thou *found* Him, O my soul,
Him, the new, the living way?
Art thou speeding towards the goal,
Out of darkness into day?
Lord, Thou knowest the poor measure
I have yielded back to Thee,
In return for all the treasure
Thy rich love hath been to me;

Yet my heart-strings twine about Thee,
Day by day, with closer cling;
All the world were blank without Thee,
Life itself a blighted thing.
Here am I—'tis love's surrender;
"To Thy garden come, and reap,"
'Neath the wing of her defender
"Give Thou Thy beloved sleep."
Here for aye would she repose—
Jesus knows!

ELLEN H. WILLIS.

Teachers' Column.

WORKING FOR SOULS.

PERHAPS the teacher of stupid, ignorant children in the Ragged School is sometimes tempted to think time wasted which is spent in preparing a lesson for them. They have so little appreciation, it seems like wasting pearls to bring the truth before them in a new attractive dress each Lord's-day.

Dr. Chalmers, when filling a professor's chair in the College of St. Andrew's, did not think it a waste of time to prepare himself thoroughly for a class of vagrant children he gathered into his house and instructed every Sabbath evening. He studied as carefully, with pen in hand, for this audience as for his young men in the university. He would often walk five miles through the winter snows to hold a little meeting in some poor cottage, where a few neighbours gathered to listen to the great preacher, who always gave them as well prepared and eloquent a discourse as those that thrilled a metropolitan audience. It was souls that he laboured for, and he knew that those of the poor cottagers of Kilmany were as precious in God's sight as the souls of his most learned and distinguished hearers.

When this devout longing for souls takes possession of our hearts, we shall count nothing a trouble or a hindrance that can be surmounted. Personal discomfort will not weigh a feather in the scale against duty. When saving souls becomes the absorbing passion, it will make the heart miserly of opportunities for doing good. Sooner would the miser suffer the golden ingots to slip through his fingers into the sea, than such a spirit waste the golden moments in which it would preach Christ to the perishing.

In the battle of Gettysburg, a good chaplain was so wounded that he was obliged to lie all night on the field. There in the darkness he heard a voice cry out as in prayer, "Oh, my God!" "How shall I get to him?" thought the chaplain. He could not walk, so he concluded to try and roll to him. There, through the blood of the battle-field, and amidst the dead and dying, he rolled to the poor sufferer and preached Christ to him. There a dying officer wished him sent for, and borne by two soldiers he was laid by his side, and again earnestly pleaded with a soul about launching into eternity, to repent and receive Christ Jesus. And thus many hours were passed, while his own sufferings and weariness were almost overlooked. The faithful soldiers bore him from one to another, and he would pray with and preach to them while lying by their side, unable for a moment to sit up.

Shall we not imitate such zeal and love for souls in the sphere where God has placed us? When we possess it we shall not fail to see the abundant fruits of our labours.

A MISTAKE CORRECTED.

Some teachers seem to think that little Christians will act just like older ones, and that when children are light-hearted, gay, and joyous, it shows that they have never been converted to God.

We do not think this is so. There is "a time to laugh"; and when is that time if it is not in childhood's happy hours? Old people have cares and infirmities which make them sad, and they have many misspent hours to lament; —children are free from many of these things, and can rejoice in the sunshine, and can enjoy the hours as they pass.

Jesus took little children in his arms and blessed them. No doubt they were like other children, and before they got home they might have run and scampered, laughed and danced, for joy. Some probably were roguish, and sometimes ran away to play, and forgot to come home to dinner, and perhaps had dirty faces and ragged clothes; and yet Jesus loved them, and blessed them. Why should he not do it? And if they were roguish children they needed this blessing all the more. For Jesus does not say, "Suffer the *good* little children to come unto me." Oh, no; he spreads his arms more widely, and is kind to the evil and unthankful.

But there is nothing evil or wrong in healthy, happy, Christian children enjoying themselves in innocent play. They should not disobey, nor play truant, nor be harsh, rude, or ungentle; but when the tasks are done, lessons learned, and permission given, then children may laugh, and play, and run, and exercise, and so fit themselves for study and for work another time.

Children's Gallery.

HOW THE MISER WAS CURED.

In a miserable cottage at the bottom of a hill, two children hovered over a smouldering fire. A tempest raged without—a fearful tempest—against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak about him, as he crouched down at the door of the miserable cottage. He dared not enter for fear they would ask payment for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and can't find any."

"What an awful storm!"

"Yes, the old tree has blown down. God took care that it didn't fall on the house. See, it would certainly have killed us."

"If he could do that, couldn't he send us bread?"

"I think so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread." So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart; God sent some angel to soften it. He had bought a loaf at the village, thinking it would last him a great many days, but the silence of the two little children spoke louder to him than the voice of many waters. He

opened the door softly, threw in the loaf, and then listened to the wild, eager cry of delight that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God for ever, for giving us bread because we asked him."

"We'll ask him every day, won't we? why! I never thought God was so good, did you?"

"Yes, I always thought so, but I never *quite knew it* before."

"Let's ask him to give father work to do, all the time, so we need never be hungry again. He'll do it—I'm *sure*."

The storm passed—the miser went home. A little flower had sprung up in his heart; it was no longer barren. In a few weeks he died, but not before he had given the cottage, which was his, to the poor labouring man.

The little children ever after felt a sweet and solemn emotion, when in their morning prayer they came to those trustful words: "Give us this day our daily bread."

IT'S VERY HARD.

"It's very hard to have nothing to eat but porridge, when others have every dainty," muttered Charlie, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these bitter cold mornings, and work hard all day, when others can enjoy themselves without an hour of labour! It's very hard to have to trudge along through the snow, while others roll about in their coaches!"

"It's a great blessing," said his grandmother, as she sat reading her Bible—"it's a great blessing to have food, when so many are hungry; to have a roof over one's head, when so many are homeless; it's a great blessing to have sight, and hearing, and strength, for daily labour, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in the grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What is that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Well, Charlie, I think *that heart is very hard* that is not thankful for so many blessings."

Editor's Note-book.

TELL THE GOOD NEWS.

It is the duty of every one who knows *the good news* of salvation through Christ to *tell* the good news, as he has opportunity and ability, to his companion who does not know it, that he, too, may be saved. It is the duty of *every Christian who can*, to tell the good news to a Ragged School class of children, or of young men, or of adults, or to a meeting for prayer and conference, or to any other appropriate meeting, where it will promote the glory of God and the good of men, and to exhort men to come to Jesus.

These duties are done daily by earnest, working Christians. They are done in accordance with the divine injunction, "*Let him that heareth say, Come.*"

They are done in accordance with New Testament usage. When the persecution arose about Stephen, the members of the Church at Jerusalem were all scattered abroad *except the apostles*, and "*they that were scattered abroad* went everywhere preaching the word," telling the good news. They laboured as evangelists wherever they came, without any official obligation or any express authority. They were moved by the inward

power of that faith which cannot but speak of the truth of which the heart is full; they were influenced by the Spirit, with whom they had been anointed; they were controlled by their love of the Saviour, to whom they owed the remission of their sins and all their blessed hopes. They held no office, but were invested with the general priesthood of believers.

"TO EVERY MAN HIS WORK."

Mr. Oncken, of Hamburg, in forming churches in Germany, lays down as one of the first questions to be asked of a person applying for membership, "What will you do in the service of Jesus Christ?" Perhaps the candidate says, "I can do nothing." And in that case the pastor replies, "I cannot receive you; we can have no drones in this hive." Or perhaps the candidate will reply, "What do you think I can do?" And the pastor will say, "Something you must do; you can only become a member of this church by engaging in some Christian service."

I would almost carry it so far as to say, "Unless you are laid aside by illness, you must continue to do something, or be excommunicated *ipso facto* by your doing nothing." That might be too extreme a rule, but the spirit of it is right.

If it were a generally understood regulation that one of the conditions of church membership was service, we might see our churches rising to a far higher degree of zeal for God than they have ever yet attained. We know by experience that the idle part of the church is that in which sin has strongest hold. If a farmer should leave one part of his farm uncultivated, it would be a hotbed for weeds, and the garlic, the nettle, and the thistle would from that centre spread all over his estate. The unworking part of the church, like the mixed multitude that came out of Egypt, falls a lusting, and brings mischief upon the whole of Israel. —*C. H. Spurgeon.*

AIM AT THE HEART.

The cause of our being so unsuccessful in reforming mankind, especially the lower class, is our beginning with external matters;—in this way, if we produce any fruit, it is fruit which perishes. We should begin with principles, which reach the interior, and tend to renovate the heart. This is the true and the ready process; to teach men to seek and to know God in the heart—by affections rather than by forms. Thus we lead the soul to the fountain.

Impressed with the importance of the religion of the heart, I beseech all who have the care of souls, to put them at once into the spiritual way. Preach to them Jesus Christ. He himself, by the precious blood he hath shed for those intrusted to you, conjures you to speak, not to that which is *outward*, but to the *heart* of his Jerusalem. As it is the heart alone which can oppose Christ's sovereignty, so it is by the subjection of the heart that his sovereignty is most highly exalted. Employ means, compose catechisms, and whatever other methods may be proper, but aim at the *heart*. Teach the prayer of the heart, and not of the understanding, and ever aim at the *heart*.

Facts and Scraps.

Elementary Education Act.—A conference of the managers of the London Ragged Schools was held in the Field Lane School on Wednesday, February 22. The subject for discussion was the probable bearing of the new Elementary Education Act on Ragged Schools. The conference was well attended, and was

an animated one. Further particulars are reserved for our next number.

GIFFIN STREET, DEPTFORD.—This Day School has recently received a large accession of scholars, as the guardians of the poor refuse to give out-door relief to any whose children are not sent to some school. It is scarcely needful to say that their dress and manners only fit them for a Ragged School.

WORLD'S END RAGGED SCHOOL.—A long projected Messenger Brigade, in connection with the Ragged School at World's End, Stepney, is now in active operation. Lads belonging to the corps are stationed in leading positions throughout the City. Prospectuses containing full information respecting stations, rates of tariff, &c., will be sent upon application to the Secretary, "Home for Working Lads," 18, Stepney Causeway.

BOARDMEN.—Boardmen form one of the most pitiable classes of the community, namely, men poor, old, and out of work, or too feeble for other labour, and bearing their heavy placards with patient industry for the smallest possible wages. An effort is now being made permanently to help these men, and also to enable the unemployed to help themselves, if they so please, by honest, though humble, industry, during the intervals of their proper labour. A "Boardmen's Co-operative Society" is in process of organisation at 150, Strand. An important rule of the society is that "each member of it shall use his utmost endeavour to secure for himself more suitable employment, and shall also bring information to the office of any vacancies in the labour market which may be suitable to himself or other members of the society."

CHARITY ORGANISATION SOCIETY.—This society has just appointed a committee, on which five gentlemen of legal experience have consented to serve, as a permanent law sub-committee, to watch legislative action having for its object the reduction of pauperism.

CRIME AND ITS COST.—The customary annual return to the Home Office of the number of criminals in the City, cost of the police, &c., has just been prepared. The return is made up to the 29th of September last; it shows that the strength of the police force was 699. The total cost was £68,052 8s. 4d. The number of persons proceeded against on indictment was—males, 530; females, 197. Of this number 63 were known to be male thieves, and 15 female thieves; 32 prostitutes, 88 suspicious characters, 9 habitual drunkards, 366 of previous good character, and 154 of unknown character. The persons proceeded against summarily numbered—males, 9,508; females, 1,139. The others were made up of a large proportion of known thieves, vagrants, and habitual drunkards.

INTEMPERANCE.—Official returns recently issued show that in Ireland in the year 1869, 88,878 persons were charged before magistrates with being drunk, or drunk and disorderly; the number is above 7 per cent. more than in the preceding year. The return shows also that in England and Wales in 1868, in a population of like number with that of Ireland, the number of persons charged with being drunk, or drunk and disorderly, was 28,581, or not a third of the number charged in Ireland in 1869; but the comparison would have been less unfavourable for Ireland if it could have been made with the English return for 1869, for that return, now issued, shows in 1869 an increase of such charges over 1868, amounting to nearly 10 per cent.

CONVICT MANUFACTURES.—A deputation waited on Mr. Bruce upon the question of convict labour as brought into competition with the work of honest men. If a cocoa-nut mat is purchased at Coldbath Fields Prison for 5s., the first cost of which would be 7s. 8d., and which an honest man could not make and sell for less than 9s., it is quite clear that the mat in question at the price does not

fairly represent the cost of production and a reasonable profit. The deficiency in the case of the prisoners is made up by the taxation which supports the prison. The principle of using convict labour is undoubtedly a good one; and if this labour be so directed as to pay the prison expenses, the honest labourer benefits in common with the rest of the public.

Notice of Meeting.

LAMB AND FLAG, CLERKENWELL.

THE annual meeting of the Lamb and Flag Ragged Schools was held in the Lecture Hall of Spafields Chapel. Chairman, W. Fowler, Esq., M.P.

Mr. SOLTAU, the honorary secretary, read the report, which said that during the past year the institution had become free from debt. The Day Schools still continued in a highly satisfactory condition. The attendance had been as follows:—Girls, daily average, 83; boys, 90; infants, 100. The children are instructed in reading, writing, and arithmetic, and the girls in sewing, whilst the most prominent feature in their training is the religious instruction given to them from the Bible. Without the Bible, the Ragged School work would utterly fail. At the Evening Schools the attendance had been:—Girls, daily average, 60; boys, 60. The average attendance at the Sunday-schools was:—Morning, 62; afternoon, 263; evening, 133. The Band of Hope was rapidly developing. The first meeting of the Band of Hope was held on Tuesday, November 7, 1869, when 49 children signed the pledge; 70 have since joined, making a total of 119. The consent of the parents was demanded in each case. The average attendance at the Mothers' Meeting had been during the summer months 35, and during the winter months 60. The number of depositors in the Clothing Club had been during the past year 60, and the amount deposited £15 9s. The number who availed themselves of the Penny Bank was 60, and the sum paid in amounted to about seven pounds. The Sick and Maternity Society is a most useful adjunct to the institution. The library circulated a pure literature amongst the children, and was a source of great good in counteracting the cheap and poisonous literature. Lectures illustrated with dissolving views had been given. As an incident connected with the Sunday Schools, it is mentioned that at one collection the children and teachers subscribed £1 6*s*. 1½*d*. to the fund in aid of the sick and wounded in the war. The report then concluded:—"Although by a recent Act of the legislature, the education of the poorer classes will be greatly extended and improved, it is doubtful whether the influence of such institutions as the Ragged Schools will ever be superseded by that of the Government Schools. What the class of children need whom this institution gathers within its walls, is Christian love, Christian sympathy, Christian training, and Christian patience, and for these requisites we find no provision in the Education Bill. We, therefore, commend the Lamb and Flag Ragged Schools and all kindred institutions to the sympathy and care of our Christian friends, because we feel assured that their work is not done yet, and that they must continue to hold out the helping hand to the little ragged ones of the courts and alleys of London, remembering the words of our Blessed Master, 'Go out into the highways and hedges, and compel them to come in.'"

Papers, Original and Selected.

RAGGED SCHOOLS AND THE LONDON SCHOOL BOARD.

When the Elementary Education Act was passed last year many of our friends, and even some of our most earnest workers, feared that we should speedily have to haul down our flag. We thought then, and are *sure* now, that such an impression savoured more of panic than of prophetic foresight. To say the least, it seemed very much like "jumping at a conclusion" for which there was no real data. Ragged Schools cannot have existed nigh thirty years without it being felt that they are a necessary part of our social machinery; for they not only seek to educate but to socialise and save those who cannot be reached by any other method; and, as a result of much labour and more prayer, wherever planted, success has tracked our schools like their very shadow. We cannot doubt, then, that the time for their extinction has not yet arrived; nor do we see any prospect that, even at the end of this century, their obituary will have to be written.

This inference that Ragged Schools are, and will continue to be, required, is confirmed by one striking fact. New York has had for some years an excellent system of popular education. Yet, in spite of this, a large class—either criminal or destitute—was found in that city, more especially in one spot known by the name of the "Five Points." This locality is quite a reproduction of our Seven Dials, with all its indescribable vice, and squalor, and wretchedness. As they could not be dragooned into the State-schools, for this miserable class schools similar to those known as Ragged Schools in England were founded. Their success has been so signal, that the warmest supporters of State-education readily supply funds to support these schools.

We may also point to Ireland for the same need. With all the benefits incident to the system of National Education planted there about forty years ago by the late Lord Derby, it was found that in Dublin and other cities, large numbers of the criminal or destitute classes eluded the grasp of the State. But, following the example

of London, Ragged Schools were established by the late Archbishop Whately and others ; and their manifest success shows how much our system is adapted to meet the social and spiritual claims of the lapsed classes, whatever be their nationality.

Facts like these—and they might be backed up by more recent cases from France, Italy, and Spain—led us to believe that Ragged Schools would be still needed, even when the Elementary Education Act came into full operation. This led us in our number for November last (p. 246) to "strongly advise our friends not to make any hasty changes, but to *watch* and *wait* the course of events." The advice, given six months ago, we see no reason to alter, but rather we would reiterate it with all our power.

It would, indeed, be appalling—or, to use the phrase of a noble member of the London School Board, "madness,"—if the 40,000 children and the 10,000 adults now under our charge were driven out of Ragged Schools. As the London School Board has no buildings ready to receive them, and as in fact it will take years before a sufficient number of buildings could be erected, the closing of Ragged Day Schools would be tantamount to driving them into the streets. From the evils incident to street life we have rescued thousands, as our Prize Scholars' Meetings fully prove, and it would be a sad day for England were these poor children of neglect again exposed to temptations which could only end in moral ruin. Thus the great work of the past thirty years would not only be undone, but society would soon suffer the penalty of a great social mistake.

The fact that Ragged Schools are doing a *unique* work amongst a class no other plan can reach, was well brought out in a recent speech by Professor Huxley, at the London School Board. Mr. Huxley is an impartial witness, for he has not been identified with the Ragged School movement ; but from his great knowledge of the wants of the labouring class, he could not ignore the benefits which had accrued to society at large from their institution. This knowledge has led him to see that no system of national education can possibly succeed unless provision is made for the lowest strata, in the shape of what he calls "*supplementary* schools," but which we prefer to know by the old name of "Ragged Schools." Whilst defining what he meant by the term "supplementary schools," this distinguished philosopher bore a most cordial testimony to the value of Ragged Schools. He said, by "supplementary schools,"

he meant, "schools in which children under the age of six or seven might be collected from the evil education of the streets, and brought into civilisation and habits of attention in such a way as to make them fit to receive the instruction prepared for them in the ordinary elementary schools. Even on the lowest estimate of what infant schools could do—keeping children out of harm's way—they would have a very important function to perform in relation to the general education of the people; but it was possible to give an amount of rudimentary and elementary training, in the best sense of the word, in such schools before the children attained the age of seven years. In the term supplementary he included evening schools, to meet the requirements of those who were unable to attend during the day, and the Ragged Schools and other accessory means that were being so nobly put forth to teach the lowest of the low by private individuals. The Board would indeed be doing its work very imperfectly if it did not consider how to put its ordinary schools in relation with schools of this kind—not to destroy them, but to give them the opportunity of being administered in the best possible manner."

Here it is right to intimate that a few of our friends, through the fear of withdrawal of subscriptions when the school rate is levied, applied to the London School Board to take over their *day* schools. But this movement, to say the least, was premature. The School Board have first to learn from the statistical papers they have issued whether the proper number of children—estimated at 2,000 in every 12,000 persons—are in school; and, if not, then to make provision for those who do not attend any day school. To erect buildings for this outlying population must occupy some years, and then it will require much wisdom to gather in a class who, when not altogether lawless, are too migratory to be readily reached. Thus, until the School Board are in a fit state to undertake the entire education of London, it would savour of madness rather than of common sense to throw our 31,000 day scholars upon the Board.

No one more than the London School Board realises that the cessation of Ragged Day Schools would not only be a calamity, but a crime. At a recent conference between an influential section of the London School Board and the committee of the Ragged School Union, this was readily admitted by all. The subject was afterwards formally discussed at a meeting of the

London School Board on Feb. 16, when, on the motion of the vice-chairman, Mr. C. Reed, M.P., seconded by Mr. W. S. Gover, it was *unanimously* resolved—

"*That, having regard to the applications from managers of schools, proposing that the Board should take over such schools, it is important that a public notice should be issued, that no application for the transfer of schools can be entertained until the returns required by the Act of Parliament have been received and duly considered, and that in the meantime the managers of schools should be urged to relax no effort to maintain them in a state of efficient operation.*"

In enforcing his motion, Mr. Reed, speaking on the part of the Board at large, made two important statements—*first*, that "It was not competent for the Board to effect the transfer of schools until the returns were sent in, and he therefore urged those who were contributing to voluntary schools, not to withdraw their subscriptions;" *second*, that "The Board did not consider itself bound to receive schools, even when they were offered."

After this resolution of the School Board we think that our friends are bound to conduct their Ragged Schools more vigorously than ever. In this there will be no antagonism to the Privy Council or the School Board; but we shall be like three divisions of an army marching from the south, the west, and the east, with the view of converging at the distant north. Thus, what with the Ragged Day Schools, adequately supported by those who regard them simply as social home missions, and those supported by the Privy Council, or opened by the School Board in poor districts, or for the "outsiders," we may hope that eventually the educational wants of London will be reached.

Yet even then the social and missionary agencies of Ragged Schools will be as much required as now. It must not be forgotten that nearly one third of our institutions are confined to Sunday or night work, and so will be little affected by the School Board. Nor must the fact be ignored that, of our 1,300 operations, no less than 900 are distinctively social or religious. We leave, then, our friends—nay, our enemies, if we have any—to imagine what would be the state of London if 32,000 Sunday scholars and 10,000 adults—mostly destitute, and not a few social outcasts—were driven into the streets, uncared for by Christian sympathy. But this we do not anticipate. By God's grace we shall continue to do what Professor

Huxley calls "a noble work for society;" and, what is still better, help to save souls, the value of which we may estimate by what redemption cost our Lord in Gethsemane and on Calvary.

A PLEA FROM LORD LAWRENCE.

We beg to call the attention of our readers to the following important letter of the Secretary of the London School Board to the Secretary of the Ragged School Union:—

"*School Board for London.* 33, *New Bridge Street, E.C.; 7th March*, 1871.

Dear Sir,—I am instructed to send you a copy of a notice which has been published by the School Board for London, and to ask that you would bring it as far as possible to the knowledge of the managers of the various Schools connected with your Society.

The Board think it most important that subscriptions should not suddenly cease and Schools be closed before they are in a position to consider the question of adopting, or not, the School which the managers may wish to place under their charge.

I am, dear Sir,

G. H. Croad, *Clerk of the Board.*

Joseph G. Gent, Esq., Secretary,
Ragged School Union, 1, Exeter Hall, W.C."

"*School Board for London.* 33, *New Bridge Street, E.C.*

Notice.

The Board having received several applications from Managers of Schools with proposals that the Board should take over such Schools, thinks it desirable to give notice that no application for a transfer of Schools can be entertained until the returns required by the Act of Parliament shall have been received, and reported upon by the Board, and the consequent requisition of the Education Department shall have been considered. In the meantime the Board would urge upon the Managers of such Schools that they should relax no effort to maintain them in a state of efficient operation.

By order,

George Hector Croad, *Clerk of the Board.*"

The distinguished Chairman of the London School Board has also written the following letter, in which he gives cogent reasons why pecuniary and personal help should not be withdrawn from voluntary Day Schools. This letter is rendered the more impressive from the fact that Lord Lawrence has just renewed his liberal annual subscription to the Ragged School Union:—

"Sir,—Will you allow me to call the attention of those who are interested in the cause of popular education to an advertisement from the London

School Board which is to appear in the *Daily Telegraph* on Thursday morning?

Many School managers propose to transfer the Schools under their charge to this Board, and are under the impression that it is in a position at once to take over and support them. This is a great mistake, which is, I fear, likely to cause serious mischief. A considerable time must necessarily elapse before the educational requirements of the various districts can be ascertained; and until that has been done it will be quite out of the power of the Board to take over any of the numerous Schools which are being offered to it. Should the subscribers in the meantime relax their efforts, these Schools will be in danger of dwindling away, or perishing altogether.

I should, therefore, be glad if you would kindly urge those whose voluntary exertions have hitherto supported these Schools not to desist from their labours until the Board is able to take up and complete the work which they have commenced.

This subject is really one of great importance.

Yours faithfully,

33, *New Bridge Street, March* 7." LAWRENCE.

GOSPORT RAGGED SCHOOL.

AN important Ragged School has for some years been planted in Gosport. It is very popular, and has done a good work among a somewhat rough population, chiefly engaged in seaside occupations.

Among its other operations there is a Day School for poor girls. For several years the conductors laboured under many difficulties, by teaching in an ill-ventilated schoolroom. In December, 1868, this was removed by a new room built in the rear of the present building, and in which the girls have been taught daily with greater comfort and advantage, in all necessary to fit them for useful service. The average daily attendance is from eighty to ninety, with 150 on the books. Considering the habits of their parents this attendance may be regarded as very good.

The meetings on the Lord's-day morning and evening, also on Tuesday and Saturday evenings, have been well attended, especially on Sunday evenings. On special occasions the schoolroom partition has had to be taken down, and both places have been well filled with attentive hearers, listening to the preaching of the gospel.

Last winter a large number of free teas were given to the poor and unemployed, week after week, to which they gladly came. After tea they were invited to stay for the preaching of the gospel, the larger portion by far remaining for the whole service.

Most Ragged Schools have some unique plan of social or spiritual influence. Thus one has its Costermongers' Club; others their Patching Classes; and some their Youth's Institutes. Gosport Ragged School is no exception to the rule; for it has a Mission Boat, *Good News*, twenty-six feet long and six feet wide. In this the boys belonging to the Industrial and Ragged School go frequently to ships of war and merchant shipping, which lie in the

roadsteads, Spithead, and in Portsmouth harbour; also among the fishermen in the Camber. When an opportunity presents they hold a meeting and preach the gospel, sometimes standing on the fore cuddy of the boat or on the deck of some vessel, to thousands of sailors, as well English as foreign. They also give them in their own language the Book of God, as well as religious books, tracts, and papers, for which they are always very thankful. Thousands of our merchant seamen never hear the gospel save through the boys of this mission-boat.

They have also exhibited scriptural subjects through a magic lantern, to the Dutch and Swedish sailors on board ships of war, which have never failed to interest them. Just previous to the war, the Prussian squadron arrived at Spithead, when they gave the sailors portions of the Word of God, tracts, etc., in their own language. During the war many German ships availed themselves of the shelter afforded by the roadsteads off Ryde. For these were held services on board. Bibles and tracts were given them in the German language. These efforts have been instrumental in scattering the seed among Russians, Prussians, French, Swedes, Spanish, Dutch, Italians, and others, besides thousands of our own seamen.

In addition there is a Boys' Home, a reading-room for seamen, military, and the poor; also a Mission-hall, in which special services are held on Monday and Thursday evenings; a class for men, in the reading-room; and a Mothers' Meeting, in the Mission-hall on Friday evenings.

In the Home, several poor destitute boys, according to the state of the funds, have been kept entirely. They are usually employed in the mission-boat, and, in spare time, at other work. Many poor fatherless children from time to time are housed, fed, clothed, and taught in the fear of the Lord until such time as they are fit for sea and other employment.

The special services in the Mission-hall, and the use of the free reading room, Bible-class, etc., have been much appreciated by the military, seamen and the working classes, to whom the gospel has been faithfully preached at various times by the Marquis of Cholmondeley, and other Christian evangelists.

To report the instances of *known* social and religious good already effected by the Gosport Ragged School would only be to repeat the history of all well-conducted Ragged Schools. Suffice it then to say, that out of this school a goodly number have passed into the navy, and are now doing well, who would otherwise have grown up in vice and idleness. It has been remarked by a magistrate of Gosport, well qualified to judge, that since the school commenced much crime has been prevented, and great benefit derived by the poor children and their parents, both spiritually and temporally. May these be but the first-fruits of a still more glorious harvest.

THE FACTORY GIRL'S HOLIDAY.

It was the summer time, when the master of a factory announced his intention of giving his work-people a holiday. Most of the people had some friend or relative to visit; but Nelly was an orphan alone in the world.

Having nowhere to go she determined to spend the day in the woods, look at the bright sky, hear the birds sing, and gather wild flowers. The morning came, Nelly arose early, but she did not forget, ere she went forth, to kneel and pray; she longed to do something for Him who had done so much for her.

But what could she do? We shall see. She had the living voice, dear reader, and the desire to do something for her Saviour. Her prayer, "Lord, what wilt Thou have me to do?" was soon answered, though poor Nelly little knew all the good she did the happy day she spent in the woods.

It was six o'clock as Nelly went into the woods singing. She knew a great many hymns, and generally had the habit of singing to herself when alone. Early as it was, there was one there before her—a pale man, crouching beneath the shadow of the trees, lying in wait to take away a brother's life. The song Nelly was singing was one he had learned when he and his brother played together; he thought how they loved one another, how they had often been singing that hymn with their arms around each other. The man's countenance changed as he remembered those happy days; the weapon dropped from his grasp, and, as he knelt down with clasped hands, his tears fell. A human life—it may be that a precious soul—was saved; but Nelly knew not, as she passed on, the good her hymn had done.

Just within the wood was a cottage, where an old woman resided, who earned her living in gathering watercresses and making up nosegays in the summer, and in winter by knitting. But she was too ill now to gather watercresses or flowers, or even knit, but lay on her bed, helpless, with a sad feeling upon her heart that she was deserted by all. She had forgotten that there was One who has promised to help us if we only trust in Him. All the goodness of the Lord came back to her as Nelly went by singing a hymn she knew so well, telling her to "Trust in God," for although she had been desponding by reason of her infirmities, she was a humble believer in the Lord Jesus Christ. "Yes," replied the old woman, "trust in the Lord for ever; for in the Lord Jehovah is everlasting strength."

Nelly went on singing—and He who commanded the ravens to feed Elijah, put it into the heart of one of his children to take her many little comforts; and what a blessing to be the Lord's messenger! How many sad hearts there are always in the world! A mother stood by the deathbed of her little child, and tears fell upon its happy-looking pale face. The sun shone brightly, but all looked dark to her who had lost her only treasure. Nelly went by the pretty flower-covered cottage. What made her choose an old hymn, about a child whom God had taken to be with Jesus, How happy it was before the throne? God put it in her heart. The mother listened and was comforted; from that hour she sorrowed not without hope. "She may not return to me," was her constant thought, "but through the precious blood of Christ I may go to her."

Nelly passed on singing, and thought not of the good she was doing. Her hymns cheered the woodmen, a beggar girl stopped to listen, a young lady paused to hear her sing, and felt rebuked when Nelly told her she was only a factory girl, who worked hard all day.

"If she is so happy with her one holiday, what ought I to be?" questioned

the young lady. "And if, as I suspect from what she says, it is because she knows Jesus as her Saviour that makes her thus, who would not come to Him, and trust in Him, for eternal life?"

Nelly went home quite tired out, and no sooner ended her prayer and laid her head on her pillow, then she fell asleep. But she little thought how her prayer had been answered, and how many she had been the means of comforting.

ELLA.

PRIZE SCHOLARS' MEETING.

ON Tuesday, March 14th, the eighteenth Prize Scholars' Meeting was held at Exeter Hall. The Earl of Shaftesbury presided. Among those present we noticed Lady Victoria Ashley, the Hon. A. Kinnaird, M.P., Rev. Dr. Weir, Revs. J. Frost, J. E. Matthews, F. J. Moran, W. E. Moore, and J. Rooker; Major C. Gardiner, Dr. Cross, Messrs. A. F. Kinnaird, J. MacGregor, M. Ware, jun., &c., &c. After tea, the Rev. J. Rooker opened the meeting with prayer.

Mr. GENT then read the following statement:—

"For the eighteenth time the Committee of the Ragged School Union have the pleasure to distribute the prizes to servants of good character, who have been scholars in Ragged Schools. The conditions under which they have been awarded were published last summer, and have in every case been fully complied with.

The prizes are of two kinds: those who come up to-night, for the first time, will be entitled to 7s. 6d. in money, of which 5s. is given by the Parent Society and 2s. 6d. by the Local School. Children who have carried off the prize in any previous year, and again do so to-night, will be entitled to a book of the value of 3s. 6d. The girl's book is Nelson's illustrated edition of Legh Richmond's 'Annals of the Poor;' the boy's book is Nelson's illustrated edition of Brightwell's 'Annals of Industry and Genius.' Each prize is accompanied with a beautifully coloured printed card, containing the name and other particulars of the owner, and bearing the signatures of the President and Secretary to the Society.

In the eighteen years 10,836 prizes have been awarded; namely, to 5,959 boys and 4,877 girls; the average for that period has been 602. The number of prizes to be distributed now is 770—to boys 360, and to girls 410; the girls being 50 ahead of the boys—last year they were 41 ahead. A hope was expressed last year that this pleasing rivalry would be sustained, and the girls have done well in thus keeping well abreast of the boys. The boys, however, while they envy not the girls' success, do not intend to give up the contest; and if the girls are to retain their honourable position in competition with the boys, for both quality and quantity in these prizes, they must not relax their noble efforts.

The applications for these prizes have been made by 90 schools, of which 18 are in South London, 16 in East London, 21 in West London, and 34 in North London.

These 90 schools sent in 858 applications—770 of which stood well the test of scrutiny. Of the 770 there were 493 boys and girls here for the first time, the remaining 277 have taken prizes in previous years, and some of them have taken three, four, and a few as many as five prizes.

There were 88 applications from various reasons that did not comply with the conditions, the most of which was deficient attendance at the Sunday School—a condition that can be complied with by all, except domestic servants, and in their case it is not binding. So important do the Committee consider this condition that they think it should be continued and enforced. It is a means of keeping up a connection with old scholars, and of bringing a moral and religious influence to bear upon them that largely aids in the formation of that character by which those now present have established their right to these prizes on this occasion.

The time these young people have held their places is shown by these figures, viz.:—

350	remained	from	1	to	2 years.
210	„	„	2	„	3 „
207	„	„	3	„	4 „
57	„	„	4	„	5 „
34	„	„	5 and upwards.		

Their ages are also given, none being eligible under 12 or over 18 years, viz.:—

78	are	from	12	to	13 years.
172	„		13	„	14 „
215	„		14	„	15 „
173	„		15	„	16 „
133	„		16	„	17 „
87	„		17	„	18 „

The Committee are again pleased to find a large proportion of the girls are employed as domestic servants—either helping the mistress in house-cleaning, preparing food, or in tending to the little ones of the family—duties which, if rightly performed, are of far greater worth than their money value, for they not only confer a double present benefit, but greatly help to prepare our growing girls for that period and position when they will be required to discharge domestic duties, not as servants, but as principals, and perhaps as employers.

The Committee, while thus endeavouring to secure a present and immediate benefit, desire to make the present subservient to the future welfare of these young people for the life that is, and especially for that that is to come."

After the popular hymn, "Shall we gather at the river," had been sung, the noble Chairman said:—I have only a few words to say to you. The last time I heard that hymn it was sung by one hundred children at the grave of that good man Joseph Payne. No one more than he cared for the lambs of our Lord, and many of these he found amongst the most destitute. But he has gone to his rest; and I do not wish to cast any shade of sadness over you, as you will probably have plenty of it in your future lives. This is a

most beautiful sight, showing, as it does, what the gospel can do to raise the lowest of the human race. I am glad to find that the girls have again distanced the boys. I always maintain that "the grey mare is the better horse;" and I always say that if working-men would give all their earnings to their wives they would find themselves much better off. Always act on principles of truth, and you will prosper. Three years ago I was accompanied by Mr. Reverdy Johnson, the American ambassador, when you sent a message to America not to be guilty of the folly of war. That message was delivered, and I have reason to believe that it had some effect. I now ask you to let me send a similar message, in your names, to France and Germany, telling them that the gospel bids them cease to cut each others' throats, and that it alone can give the nations peace.

Professor Pepper, of the Polytechnic, then gave his lecture on "A Scuttle of Coals, from the Pit to the Fireside," illustrated by a series of beautiful dissolving views. A reference to Lord Shaftesbury's successful efforts, when Lord Ashley, to stop the labour of women and children, under twelve, in coal mines, was loudly cheered by the whole assembly, old and young. The meeting closed with the doxology.

HOMES IN THE FAR EAST.

THERE is an angular piece of East London bounded by Bishopsgate Street and Norton Folgate, Commercial Street, Whitechapel Road, and Houndsditch. Irrespective of parish boundaries, and for brevity's sake, we might call it all Houndsditch; for, indeed, a short distance behind it, there exists something worse than a dead dog's ditch. Within the compass of the streets named, representatives of nearly every European race may be found; and in juxtaposition, perhaps the strangest element of all of power for good and ill, are the descendants of an Asiatic people.

The boundary-line is marked almost by a long and uninterrupted succession of shops and warehouses, of a motley class, many of the owners wealthy, most of them thriving. Inwards, between Houndsditch and Commercial Street, there is a network of narrow intersecting streets and lanes; and these lanes are indented again, at right angles, by numerous blind courts, alleys, yards, cow-sheds, shambles, and foul waste spots.

The passing traveller, who only walks adown from Aldgate to Bishopsgate, or through a few of the wide and open thoroughfares of the district we are describing, will see, perhaps, but little to find fault with. If he wish, however, to see the homes of the poor of this district, and the homes and surroundings of the small tradespeople who live by them, he must penetrate into the interior. Once through Gravel Lane, and standing in the middle of Meeting House Yard, the nostrils will give him warning of evil. How often such a heap of ashes and abominable filth as we saw here on the day we last passed through is removed we cannot tell. Here beside us are several narrow courts, the inmates of which are breathing dangerous air.

We enter Angel Court, and on each side are other courts, reeking with

filth and rottenness, We stand to look around us for a few moments; and within three yards of us a group, of a hybrid class, breaks out in dispute, and Angel Court resounds with ribaldry and blasphemy, a meet accompaniment to the dirt and disorder that surround it. We passed from one end to the other of Petticoat Lane, and found portions of it in a very filthy condition, being strewed with heaps of refuse matter. It would be a rare thing to pass from one end to the other of Petticoat Lane (now New Middlesex Street) without either hearing foul language or witnessing a row or petty theft,—but to perpetrate a small theft in connection with trade in that quarter is accounted "business." It matters not whether it be a poor widow or an indigent room-keeper, or the half-employed mechanic's wife, who goes out to market with her last shilling,—it is "business" to rob them in some way, either by giving them light weight or worthless articles. Christian and Jew, and Jew and Christian, are agreed in this respect, in the environs of Petticoat Lane. The miserable stone or half-stone of coal, the pound of potatoes, the dismal quarter of an ounce of tea, the halfpenny-worth of sugar, the half-loaf of bread,—in each and all of these the wretched famine-stricken poor are robbed wholesale, and systematically. Can no stop be put to this nefarious traffic? It is bad enough for the poor to live in such hovels as we have been visiting; but to be robbed of their scant earnings, as well as poisoned by foul air, and to have no redress against heartless extortioners, is hard indeed.

We entered many of the narrow and dirty lanes and back yards of the houses off New Middlesex Street; and, keeping well within the bounds of truth, we must say that their condition is an abomination. Indeed, the majority of the narrow courts on each side of this street, and branching therefrom, are in a bad state. In Love Lane, and leading thence, we found numerous heaps of dust and nightsoil lying along the street, and the back yards, where we could gain an entrance, were in a wretched state. We penetrated the majority of the inner streets and courts of this district, only to meet with increased filth; and we saw hardly any apparent effort by the local authorities to keep them clean. A few leading streets were, indeed, in tolerable condition; but we had only to step aside, and a few yards brought us into the midst of dirt and wretchedness.

To give a picture of the many impoverished homes we looked into would prove a sad recital. A mother and several small children were generally to be found. The mother had enough to do in keeping the house and children clean, and herself dirty. The husband was out at work, or in search of work, and the pawnshop was the only resource, or otherwise the workhouse, oakum-shed, or stone-yard, to make ends meet, "until something turns up." These were common pictures to be met with in our travels. Talk to many of these poor people about their health, and they are hardly conscious there is anything the matter with them. Some of them will tell you that they have lived in the neighbourhood "a long time." They are very pale and drowsy, and have a touch of a headache. They do not know why. They were not able to eat anything with their cup of tea that morning, but they console themselves with the thought that they often felt that way before, and that "it will pass off." A mother complains that the child has not taken milk since the

evening before; that it cried all the night, that it cried all the day, that she has lost her own rest, and that the father has not closed his eyes all the night either. Simple people! their infant is dying by inches, and they do not know it.

We found sickness and want, raggedness, and semi-starvation, in many a lane and court. Some were receiving out-door relief; others, who had seen better days, though in dire want, shrank from seeking it. With occasional assistance from relatives better off than themselves, and intermittent occupation, they struggled on. London, with all its mighty magnificence, wealth, and luxuries, is but a desert to them.

Let the naked and harrowing facts be known, that in all quarters of the east of London many of the poor are not only starving, but they are dying of starvation,—dropping to the earth like rotting sheep, through disease and want of food and clothing. We could cite the sad particulars of such cases, east, south-east, and north-east of the City. We come across this utter want, this living death, in Wapping, Shadwell, Bethnal Green, Shoreditch, Spitalfields, and in the district we are now describing. We can speak of cases, to our own knowledge, where men and women have laid them down to die, and even with the death-rattle in their throats, have refused to be removed to the workhouse.

In Anne Street, Wentworth Street, Goulston Street, Bell Court, Frying-pan Alley, Petticoat Square, Coxon's Square, and many of the blind courts abutting and adjacent, the filth we encountered was intolerable, not in shovelfuls, but in barrowfuls, scattered about. The back yards of the houses were also in a foul condition. Coxon's Square was one dunghill, one inner *arcanum* of abomination. It would seem that the back yards here, wherever there are any, were literally emptied out into the middle of the square. Were it a hot summer day, instead of a cold wintry one, the absence of dire illness could only be accounted for by a miracle of Providence. To what vestry the looking after of this locality belongs we do not stop to inquire, but it was in the condition we state on the days of our visit.—*The Builder.*

FIRST-FRUITS OF A SPANISH RAGGED SCHOOL.

About two years ago the first Sunday School was opened in Madrid. One of the first lads that came was Antonio Sanchez. When he came, his clothes were dirty and ragged, and his body was dirty; but they were not so bad as his soul—that was all foul and soiled with sin. He was only twelve years old, yet he was idle and quarrelsome, and a thief.

Poor boy! His father and mother had never taught him anything good, or told him the way to heaven. No one cared about him, but the kind Lord Jesus loved him; so he first put it into the little boy's heart to come to the school, and then, when he came, opened his soul to understand that sweet story about the Cross which you know so well, but which he had never heard before. Antonio came once, and then he came again and again, paying very great attention to what was said; so that, after a while, when Sunday

morning came, and he was not there, the teacher felt sure that he must be sick, or else he would have been in his place. It was with money sent by some kind little children in Glasgow that medicines were bought, and nice things for him to eat, and that money also paid for his going to see a clever occulist; for poor Antonio was very near becoming blind.

He got better for a time, and when our Day School was opened, he at once asked to be allowed to attend. When he came he knew almost nothing, but he paid so much attention that he got on very fast. The Bible he learnt to understand better than any one else, so that when any of the other lads did not understand a verse they generally came to Antonio to explain it to them.

Our regular Sunday School boys had each received a New Testament, kindly given by the British and Foreign Bible Society, in England; but poor Antonio's sight was so bad, and the print so small, that he could only with difficulty read it. He wanted one in larger letters very much, but how could he get it? His father and mother were very poor, and he did not like to ask any one else. Yet he was determined to get his dear Testament; and what do you think he did? He had two cuartos (less than a halfpenny) allowed him every morning for his breakfast, and for thirteen days he went without his breakfast, saving the money, till he had got enough to buy his book. He did not tell me at first how he had got the money, and it was only after asking many questions that I found out all he had suffered in order to save it. But it was not only for himself that he saved his cuartos; after that he used to save them to put into the charity-box for other poor lads, and he and others raised sixteen shillings to go to help the poor wounded soldiers in France and Prussia.

One day, when I was walking through a great square in Madrid, I met Antonio with three other boys; he had his Testament open in his hands, and he was trying to teach them about Jesus and heaven. Another time he was persuaded by some priests to go into the vestry of a Roman Catholic church—it is said they wanted to get him to confess his sins to them. But the little boy was too much for them. He had his Testament, and to all they said he had an answer ready out of it, so that at last they were glad to let him go.

He loved Jesus so much that he grew more and more like him—we were very happy to see it, and we thought that God was preparing him to help us very much in his work; but, alas! this was not to be. Once he said to his teacher, "I want very much to be permitted to bring some one to Jesus," and then, after thinking a little, "not one only, but many." That very afternoon he began to work, among other boys of his own age, as a tract distributor, and with this he steadily went on till his last illness, never all the time telling even his dearest friends how he spent his Sunday afternoons. Before going out to give the tracts he used to join with me in prayer, and it was then I heard him tell of all that God had done for his soul. In these prayers he would confess, in words that went to my heart, how sinful he felt, and how he longed to be free from his filthy rags, and clothed with the white robe of his Saviour's righteousness.

One day in August he was not as usual at the Sunday School: "Antonio

is sick," was the message. We went to visit him, and found him suffering from what appeared to be fever, but it was really small-pox of the worst kind. We did all we could to save the life of our dear boy; a skilful English doctor came to see him. But it was not to be; God's word had gone forth: "Thou shalt die and not live." And this was Antonio's own wish, for he had often, when quite well, told his companions that "he *longed* to go home to Jesus, for that was far better."

Oh! those sad days, when the bright face was slowly altering into a loathsome object, and sight, and hearing, and smell were all gradually passing away. In silence and darkness the poor lad spent both days and nights, but whenever those whom he loved came near and said: "Shall I pray with you?" though now he could not see, he would turn towards the voice, and as long as he could speak, his "Amen" was always heard at the end of the prayer.

He had one kind friend who nursed him day and night as tenderly as a mother could have done; this was the assistant teacher at the Day School which Antonio had attended. The end came at last suddenly; raising himself up in his bed, he threw his arms round his mother's neck (alas! she had been little of a mother to him), and then died. When we came, we saw only the poor, worn-out body; we could not see his bright spirit in heaven, but we were *sure* that it was there. The funeral was the same afternoon. His schoolfellows and other companions gathered sadly round his grave and sang the hymns which the lad had loved so well—

"Around the throne of God in heaven,
Thousands of children stand."

and afterwards the last new hymn he had learned—

"Joyfully, joyfully, onward we move,
Bound for the land of bright spirits above."

And now it was all come true for him, he had done with sin and temptation, with hunger, and thirst, and cold, and wretchedness; the Sunday School boy was at *home* and at *rest*, and for ever.

Ragged School Teachers, this is written in the hope that it may prove an encouragement. Allow the word of counsel to yourselves: teach in faith, teach lovingly, patiently, and prayerfully, and you will win souls to Jesus and for Jesus.

Madrid. L. B.

Poet's Corner.

DEATH OF A CITY WAIF.

THE labour is over and done,
The sun has gone down in the west,
The birds are asleep every one,
And the world has gone to its rest;

Sleepers on beds of down,
'Neath cover of silk and gold,
Soft, as on roses new-blown
Slept the great monarch of old!

Sleepers on mother's breast,
Sleepers happy and warm;
Cosey as birds in their nest,
With never a thought of harm!
Sleepers in garrets high,
'Neath coverlet ragged and old:
And one little sleeper all under the sky,
Out in the night and the cold.
Alone in the wide, wide world,
Christless, motherless he;
Begging or stealing to live, and whirled
Like a waif on the angry sea.

The daisy looks up from the grass,
Fresh from the fingers of night,
To welcome the birds as they pass,
And drink in fresh rivers of light.

Sleepers on mother's breast
Waken to summer and mirth;
But one little sleeper has gone to his rest,
Never to waken on earth.
Dead—found dead in the street,
All forsaken and lorn;
Damp from the head to the feet
With the dews from the sweet May morn!

Dead—for the want of a crust!
Dead—in the cold night-air!
Dead—and under the dust,
Without even a word of prayer,
In the heart of the wealthiest city
In this most Christian land,
Without ever a word of pity
Or the touch of a kindly hand!

Teachers' Column.

ELEMENTARY EDUCATION ACT.

A meeting of the principal officers of the London Ragged Schools was convened by the committee of the Ragged School Union, on February 22nd, at the Field Lane School-room. The object of this meeting was to consider "the working and probable results of the Education Act." Mr. Mounstephen, and afterwards Mr. Buckingham, presided.

After prayer, Mr. Gent made the following statement:—

"The committee of the Ragged School Union convened in November a meeting of the masters and mistresses of Ragged

Schools, for the consideration of the new Education Act, 1871. A paper on the subject was read by the Secretary, since printed in the *Magazine*, and in separate form. The chief points of that Act having been thus reviewed it was considered that that Act had been prepared with the best intentions for the welfare of the country, and would, doubtless, give a great impetus to the extension of purely secular education. On two particulars it seemed seriously defective: The so-called religious difficulty was by Parliament remitted to the School Boards for settlement, and which by the School Boards may, perhaps, be remitted to the rate-payers, thus making confusion worse confounded. The two points which that meeting considered to be of great importance were, that while all denominational teaching should be discarded from the school, God's Word should be intelligently taught daily in elementary schools by the ordinary teachers: the other point was, that some effort should be made by which teachers who have proved by results that they have been not only useful but efficient, should be permitted to continue their service under the new order of school arrangements. To bring these subjects before the Education department, a resolution was adopted requesting the Committee of the Ragged School Union to take what action in their judgment might be thought best. The Committee wrote to Mr. Foster requesting an interview, but in reply were told that the subject was under consideration, that the New Code would be laid before Parliament early in the Session, and he would, therefore, not trouble the Committee to wait upon him, at all events for the present.

The Committee think it advisable to give the officers of Ragged Schools the opportunity of unitedly looking at this question, and, therefore, have convened the present meeting."

The Chairman, in order to elicit the views of the meeting, submitted a series of questions:—

I. *If Ragged Schools were connected with the School Board, would the social and missionary work suffer?*

Mr. Stokes (Grotto Passage)—If our Day Schools were connected with the School Board, the missionary efforts would be lessened. For the teacher would be engrossed by secular elements which are alone examined by Government inspectors.

Mr. B. Tabrum (Limehouse)—If the Bible is made secondary in Day Schools the missionary work would undoubtedly suffer.

Mr. Williams (St. Giles), thought that if the present managers of Day Schools were permitted to conduct the missionary and social operations, no harm could ensue; but if they were not permitted to manage them, those important branches would seriously suffer.

Mr. Farmer (Marigold Street)—If giving children dinners and learning Scripture texts were regarded as social and missionary operations, then their cessation would lessen the missionary and social character of our Schools.

Mr. Tawell (Field Lane)—The question is this, will School Boards permit the Bible to be read and taught in our Day Schools? If they refuse, then we ought to try and do without their aid.

Mr. Stiff, a member of the London School Board, said, that though no decision had been arrived at, yet from the tenor of the discussion at the School Board that day, there can be no doubt that they will permit the Bible to be read. He also said that the School Board was prepared to consider the claims of Ragged Schools; and also to assist them when buildings and teachers were suitable.

II. *Is it desirable to connect our Schools with the School Board?*

Mr. Grange (Dove Row) intimated that all Ragged Day Schools could be connected with Privy Council, if an application was made before the 31st of March. We have done so; for with such connexion we can carry on all our

missionary operations without interference.

Mr. Greenwood (Brentford). Though our Ragged School receives a out £100 yearly from the Privy Council, we intend to transfer it to the School Board. Our Day School costs £300 per annum, and we fear the loss of subscriptions when this school rate is levied.

Mr. Robinson (St. James's Place) thought that Day Schools without certified teacherswould suffer materially.

Mr. Pearce (Camden Town). Many of our subscribers have refused to renew their subscriptions, and others say that they shall decline to continue them when the school rate is made.

Mr. Young (Chequer Alley). The chief part of our expense is for the Day School. Now if the School Board took up this part of our work, our energies would be more devoted to religious work.

Mr. Bayley (Bell Street). We do not mean to give up our scholars to mere secular education. Our aim is to teach the gospel to a class who can hear it in no other way.

Mr. Harris (Broadwall). It ought to be publicly known that the School Board are not prepared to take up our Day Schools at present. Were this made known to subscribers, there would be no fear of their subscriptions being withheld.

Mr. Grange (Dove Row). It should not be forgotten that, though the School Board will not allow distinctive religious principles, the Privy Council will. It is preferable, then, to join the Privy Council.

Mr. Whybrow (Golden Lane). Only narrow-minded persons would withdraw subscriptions. The true friends of religion will support our Schools if we resolve to carry them on.

III. *Can funds be obtained to carry on Ragged Schools apart from the School Board or Privy Council?*

Mr. Hatchard (Bluegate Fields). We do not despond. Let us unanimously resolve to go on with our Day Schools, and we need not fear the result.

Mr. Knight (Lower Park Road). We ought first to learn on what terms the School Board would take up our Day Schools.

Mr. Wyon (Richmond Street) thought that they might unite their Day Schools to the School Board, and then carry on their missionary and social operations if the Board permitted.

Mr. Pearce (Camden Town). Unless our Sunday Schools and other missionary operations are allowed to go on, we ought to refuse to transfer our Day Schools to the School Board.

Dr. Cummings (Salmon Lane). I have no fear for the Ragged School Union. They carry on social and religious operations among poor children in a way no other body can. With twenty-seven years' experience they must carry the day.

In answer to a further question, it was stated that, though the bulk of our school buildings would meet the Government requirements, yet that many had, at least, one-third more scholars than the Inspectors would allow. After some further remarks by Messrs. Gent, Curtis, Morris, Parker, and the Chairman, this conference closed with the Doxology.

Children's Gallery.

ABOUT SOME STRANGE BEDROOMS.

Those who have snug cosy beds little know what strange bedrooms some poor boys sleep in. Some of them have been driven from home by wicked and drunken fathers or mothers, and so are glad to sleep anywhere; but others, no doubt, are bad boys, who have run away from kind parents. But, whatever their history, when they creep into bed, or take

their night's rest on door-steps, they do not make many turns before they are in the land of dreams.

Shall I tell you of some of these strange bedrooms? I will, in the hope that it will cause you to do your best to get better bedrooms for the homeless boys of this Christian land.

Some years ago, a poor fatherless boy attended a Ragged School. He was homeless and bedless; so he used to climb over the railings of Regent's Park at night, and sleep inside the large garden-roller! Was he a selfish boy? No; so he kindly told another homeless boy that he had "Found out a good thing," and offered him a share of his strange bed. Need I say that two slept in the garden-roller that night?

About the same time there were some dry arches in Farringdon Road. In these many forlorn boys slept every night. They littered the ground with straw, and closed the entrance to their cave with stones, lest the police should drive them out. Lord Shaftesbury, with some other friends of poor boys, visited this strange bedroom one dreary winter night. They had to pilot their way through inky snow and heaps of ruins, lantern in hand. Offering a better shelter from the biting cold, many gladly accepted the offer. Many, I know, are now respectable men, and, what is still better, some are now true Christians.

Only recently, some homeless boys were found fast asleep in as strange a bedroom. Outside the sugar bakeries of Whitechapel, huge hog-heads are usually found. Placed against the wall near the steam outlets, they are very warm. Into these, homeless boys are fond of creeping at night; and worn out with care, I need not say, that within five seconds they are lost to all their earthly troubles.

Lately a boy, about fifteen years of age, came to Field Lane for a night's shelter. He was an orphan. It would have puzzled him to tell when his face was washed, or his hair combed.

"Where did you sleep last night?" said the teacher.

The poor boy replied, "I *roughed* it, sir."

"What do you mean by roughing it?" he was asked.

"Why," he said, "I have roughed it for two years."

"Yes," said the master; "but what *is* it to rough it?"

He replied, "Not to have any bed to sleep in; to sleep under hedges, in fields, on door-steps, and in mackerel tubs, all which I have often done."

Rescued from this state of misery, he was soon sent to the Marine Society. As a sailor boy he now sleeps in his little hammock, and is rocked to sleep every night by the grand old sea.

Ought you then not to be very grateful to Him who gave you better parents, and better bedrooms? If so, do you not think that the best proof of your gratitude will be to help and pray for poor boys like these? Remember, there was One who, when on earth, said "The Son of man hath not where to lay his head." But do you not think that he cares for *these* poor little ones, who, like himself then, are homeless and bedless? Yes, he died for them, as well as for you, "whose lines are cast in pleasant places."

UNCLE ROSWELL.

Editor's Note-book.

DO YOU PAY YOUR RENT?

"THE Lord has many fine farms here," said an aged Christian as he was passing through a fertile part of the country, "but I fear the Lord receives very little rent for them."

Who owns *your* farm, and what return does the owner receive from you? Re-

member that the earth is the Lord's and the fulness thereof, and forget not his claims upon you, as well as your landlord's.

TELL EVERYBODY.

During the revival in America, Whitefield's preaching was the means of converting a certain lady. She had no one to pray with but her little daughter, ten years of age. The latter soon became "wise unto salvation."

"Oh, mother," she cried, "if all the world knew Christ! I wish I could tell everybody. Let me run and tell some of the neighbours about Jesus."

"Ah, my child," was the reply, "that would be useless. They would only laugh at you, and say it was all a delusion." But the ardent little believer was not so soon to be daunted. "Oh, mother, I think they would believe me. I must go over and tell the shoemaker." She went, and told the man that he must die, that Christ was able to save, that he had forgiven her, and made her happy. The man was struck with surprise. Tears came like rain. He left his work and went at once to pray. Nor was that all. The neighbourhood was awakened, and no less than fifty were converted in a few months.

Let none, then, despair of doing good! But tell the good news to everybody.

BE SPECIFIC.

We advise such as would do good in this world, or gain personal excellence, to avoid generalities, and to be *specific* in their aims.

The first step in such a course—the acceptance of the gospel—is a perfectly definite act. Christ's person and work form a specific object; faith or trust in it is a specific, a unique act; justification without the law is a distinct result. There is no vagueness about the strict processes or elements of evangelical piety. Vagueness is a mark of ignominy, inefficiency, or of decline. The true, working, praying Christian knows what he is aiming at, and labours for positive results. He "so runs, not as uncertainly; nor fights as one that beateth the air."

CHRIST'S ATONEMENT.

"It is of vast importance," says Bishop Oxenden, "for the Christian teacher to be himself clear on the great doctrine of the atonement. He who is defective on that cardinal point cannot but fail in his ministry. No sheep will be gathered or brought home to the fold by his labours; no resurrection of the dry bones will take place under his ministry. This is the only preaching that really tells upon the heart. Other preaching may attract and win applause; it may lead men to give up certain sins, and engage in certain duties; but this alone wins souls."

FEEL AS WELL AS WORK.

"Yes, I can give five dollars and not feel it," was the response of a man to a request for a contribution for some benevolent purpose. "Better give ten dollars and *feel it*—Christ *felt* what he did for *you*," was the quick reply.

How many there are whose whole service only includes what they can "do and not feel it." A little idle time, a little money they hardly know how to find a way for, crusts that they cannot eat, clothes that they will not wear, going to meeting when it is perfectly convenient, and a few such trifling things, make up the total of their service for Him who poured out his own life-blood to save his foes, and whose name they have professedly assumed.

"Most of my church," said a pastor, "are honorary members." They neither prayed, laboured, nor made sacrifice to do good as Christians might be expected to do. They did what they could "do and not feel it." But how little such persons know of Christ, and of his grace, and of his sympathy for a perishing world.

"Fasted a meal to give a meal," was the word that accompanied a shilling, sent to aid some suffering Israelites in London, who had been led to partake the blessings of the gospel of the Lord Jesus Christ. This seems more like loving grace. And when we come to know Christ in all the glory of His grace, and self in all its worthlessness and shame, we shall not desire to render to the Lord our trifles and our poorest things, but we shall gladly offer him *ourselves* and all we have, whether in peace or in tears; whether comforted by his smile or chastened by his rod, we shall feel that all is his for service or for suffering, for life or for death, for time and for eternity.

Our Library Table.

Scraps of Experience. By OLD HUMPHREY. London: Partridge and Co.

Who has not admired the writings of our old contributor "Old Humphrey?" As racy as wise; as full of reality as of point; the meaning is always *felt*, as he strikes right home at some false opinion or custom. We cannot, then, but welcome this re-issue of one of his most telling works. It is beautifully illustrated; and, unlike most cheap editions of popular works, it does not require the use of spectacles to read it.

A Plea for Children's Services. By T. B. BISHOP. London: Morgan, Chase, and Co.

The latest offshoot of the Ragged School movement, the Children's Church, bids fair to become a prominent feature of our Sunday work. If any one doubts the practicability of interesting children in such services, we advise him to read the plea of an experienced evangelist to children. It will, doubtless, stimulate many to try an experiment already so richly honoured by God.

New Illustrated Primer. By OLD HUMPHREY. London: Partridge and Co.

This is another welcome re-issue of a popular work of our old friend. Principally consisting of quaint verses, it must remind us of Judge Payne's striking tail-pieces. Well got up, it does much to get rid of the drudgery of learning to read.

Facts and Scraps.

DAVIES MEWS, GROSVENOR MARKET.—A Ragged Church has just been opened by the School on Sunday mornings, on the model of the Field Lane Ragged Church. On Saturday evenings the managers visit the various police-stations, and invite the casuals as they apply for tickets to attend this service. In this way a congregation of nearly three hundred persons is attracted. As in all the older Ragged Churches, the attention is remarkable.

PRINCE'S STREET, LAMBETH.—On the 25th February an Old Scholars' Meeting

was held at this Ragged School. One hundred and eighty were present, and all presented a creditable appearance. The gathering was rendered especially gratifying by the fact that a former scholar defrayed the expense of this entertainment to his old schoolfellows.

WINDSOR RAGGED SCHOOL.—The girls of the Ragged Schools in Broadwell and Croydon, we are glad to report, make shirts for the boys belonging to the Night School. But it appeared at a recent public meeting of the Windsor Ragged School that it had made a step in advance, for three boys made their own shirts (!). These were exhibited, and the ladies present pronounced them to be creditable specimens of workmanship.

PUBLIC PRAYER FOR RAGGED SCHOOLS.—We are always glad to hear ministers pray for Ragged Schools in the sanctuary. Amongst those who do this every Lord's-day is the Rev. Dr. Rigg, President of the Wesleyan Training College. Should not this example be generally copied? And would not the effect be soon seen in a manifest outpouring of the Spirit on our Schools?

BRACEMAKERS.—The bracemakers of St. Luke's fill the niche in the Temple of Misery vacated by shirtmakers at the advent of the sewing machine. The payment is twopence per dozen pair, the needlewoman finding her own cotton at a cost of three farthings! A dozen and a half pair may be made in a day, so that when the cotton is paid for, there will be within a fraction of twopence clear earnings for the industrious. One bracemaker said that when there was full work she and "her little girl" made 3s. 6d. a week between them, but then they had to work from six in the morning till twelve, or even one o'clock next morning! Out of that sum, of course, they had to buy cotton and oil. The account at the end of the week stood thus:—To making twenty-one dozen pair of braces by a woman and a girl, 3s. 6d.; to expenses for cotton, 1s. 4½d.

EMIGRATION TO CANADA.—An organisation to assist emigration has been carried on for some time at the Home of Industry, Commercial Street, Spitalfields, in connection with the Canadian House, Belville, Ontario. The plan is to advance sufficient money for sending out a certain number, the amount to be repaid by instalments. When the repayments are complete, others are sent out with the same money. Three hundred children waifs and strays of the metropolis, have already been placed in good Christian homes in Canada.

INDUSTRIAL DWELLINGS COMPANY.—The report states that the profit for the half-year amounted to £6,124, and the directors recommended a dividend of 5 per cent. per annum, free of income-tax. Sir Sydney Waterlow, in moving the adoption of the report, remarked that the death-rate in the parish of Shoreditch, a crowded neighbourhood, was about 20 in the 1000; the death-rate in the Company's buildings in that parish was only 15·4. As to the character of the tenants, he might state that while the rents in the half-year amounted to £7,655, they had only lost £3 19s. 9d. by defaulting tenants, or 1s. 10d. per cent.

INSANITY.—We hear that the proportion of insane to sane persons in America is one in every 262; in Scotland it is one in every 574; in the agricultural districts of England it is one in 820; in London the proportion is one in 400. We see thus that insanity is more prevalant in cities, and less so in the country. This is evidently due to the greater strain made on the mental faculties in cities, and to the fact that mental activity is there also allowed a greater scope.

PAUPER CHILDREN.—The Warwick Board of Guardians, after a year's experience in boarding-out orphan and deserted pauper children, have reported most favourably of the system. They state that the children, thirteen in number, are in good health and spirits, and have been treated with care and kindness by their foster parents. Satisfactory reports as to the condition of the children at home and their behaviour and progress

at school have been received through the Board relieving officer, and altogether the success of the system far exceeds the expectations of its promoters.

PAWNBROKERS.—The unfinished inquiry, commenced last session by a House of Commons' select committee, into the laws affecting the pawnbroking trades, showed that in the financial year, 1869-70, London had as many as 461 licensed pawnbrokers. So completely is the pawnbroker a man of the towns that more than five-sixths of the whole 2,954 licensed pawnbrokers in England are resident in cities or boroughs. The list shows 189 in Liverpool, 248 in Manchester, 51 in Salford, 218 in Birmingham, 77 in Hull, 61 in Leeds, 52 in Sheffield, 60 in Sunderland, 50 in Newcastle-upon-Tyne, 54 in Wolverhampton, and 40 in Bristol.

SMALL-POX IN LONDON.—The Registrar-General publishes some statistics of former visitations of small-pox in the metropolis which are worth recording. In the thirty-one years 1840-70, small-pox caused altogether 25,071 deaths in London; and the disease may be said to have been epidemic nine times during that period—namely, in 1840-1, 1844-5, 1847-8, 1851-2, 1854-5, 1859-60, 1862-4, 1866-7, and 1870-1. The greatest fatality was in 1824 and 1863, when 1,804 and 2,012 deaths respectively occurred. Nearly all the epidemic periods began in the autumn, and lasted from one to two years. The most severe visitation, although of comparatively short duration, was that of 1840-1, when the highest weekly mortality in the thirty-one years—namely, 102 deaths in the last week of 1840—occurred. During the past nine weeks the deaths have averaged 152 per week, while in an equal number of weeks in 1840-1, the average was only 71 per week.

WANDSWORTH COMMON.—After a long agitation the committee for the preservation of Wandsworth Common have succeeded in effecting an amicable arrangement with Lord Spencer, which will secure the common for public recreation and enjoyment. It is a matter of much congratulation to the neighbourhood that, instead of a protracted and costly litigation, a satisfactory settlement should have been achieved. To carry into effect this arrangement an act will be submitted to Parliament this session, which will convey Lord Spencer's estate and interest in Wandsworth Common to a body of conservators, who are to keep the common open and unenclosed. Like Wimbledon Common, this is one of the principal playgrounds of the people, and its value to health cannot be exaggerated.

Notices of Meetings.

HOG LANE, GREENWICH.

THE annual meeting of the friends and supporters of this institution, to receive the report and elect officers and committee, &c., for the ensuing year, was held at the Alexandra Hall, Blackheath. J. Young, Esq., occupied the chair. Mr. D. Barnett read the report, which said:—

The East Greenwich Ragged Schools were commenced in 1847 as a Night School, and in 1849 as a Day School, and have ever since proved, by the blessing of God, an immense boon to the poor and destitute neighbourhood in which they are situated. This year they have been enabled to avail themselves of the premises for the remainder of the term in their hands, also of the liberality of the Lords of the Admiralty, who so kindly granted a lease of the same rent free from the present to the year 1912, and the generosity of their friends, which enabled them to erect the new Schools, capable of holding from 300 to 400 chil-

dren, on the site of the former dilapidated buildings, thereby adding greatly to the health and comfort of the children. The school buildings were commenced in March and completed in August. The master's house and the Refuge have been put in thorough repair, and two new rooms added to the latter at a total cost of £1,224 10s. leaving a deficiency of £167 on the amount subscribed. During the rebuilding of the Schools the children used the West Dining Hall of Greenwich Hospital, granted by the Lords of the Admiralty; thus no interruptions took place in the carrying on of the school duties. It might be well here to remark that an erroneous impression appears to prevail that in consequence of the new School Act, Ragged Schools will receive a portion of the school rate. The committee will receive no support from such a source, but will continue as heretofore to be supported entirely by voluntary contributions. They, therefore, earnestly hope that their subscribers and friends will not diminish or withdraw the support so liberally bestowed on this institution. The Day School average daily attendance is 300; the number of children admitted since 1849 is 4,218. The Night School is held four times a week; the average attendance, 50. The Sunday School, which for many years has been conducted in the schoolroom, is at present closed, owing to the want of voluntary teachers. It is sincerely hoped that some kind friends will come forward and assist. The Refuge for Boys has not been abandoned, as last year it was feared would be the case. Lodging, food, and clothing are still supplied in return for their labours in preparing firewood for sale at 3s. 6d. per hundred bundles. The number of boys at present in the Refuge is five. Blanket and Clothing Club for the children's parents: the number of depositors during the year 1869, 147; amount deposited, £18 3s. Sick Provident Society provides medical attendance and 10s. weekly in sickness to the parents of School children, and to other persons in the neighbourhood. It consists of about 70 members, and is managed by a committee selected among themselves. There has been paid during the year 1869 to its members and in sickness, and for medical advice, £33 10s. 8d., and in the year 1870 £36 2s.

PENDLETON.

THE annual meeting of the Ragged School was held on January 28th. T. Briggs, Esq., presided.

The report stated that a very important part of our work was meant for adults, but which has not been availed of by the parents, the grown-up part of our population, as we should have wished. With regard, however, to the Sunday-evening School the account is much brighter. The attendance at our Ragged School is very good. We get from 400 to 500 children on Sunday evenings. We have a staff of over thirty officers—monitors, teachers, conductors, &c. The Penny Bank has received, during the year, in deposits, £161 1s. 6d., the deposits numbering 2,482. The Night School has had an attendance of from twenty-five to seventy-five. We have distributed from 500 to 750 copies of our publication, called the "Pendleton Visitor," per month. It is a neat eight-paged periodical, containing temperance narratives, &c., and is charged one halfpenny, our aim and object being, in circulating this, to get good reading into the cottage homes of the poor, many of whom see no minister or missionary the year round. We have started a new branch, called the Children's Religious Services. One, of a special character, is held each Sunday evening, and another on Wednesday night, to supplement that held on the Sabbath and the ordinary Sunday School teaching. The object of both these is really to instruct the children in the way of salvation. During the winter we have given about seventy-five potato-hash dinners every week.

Papers, Original and Selected.

PUBLIC-HOUSE REFORM.

GOVERNMENT LICENSING BILL.

THERE are so many gigantic social evils in this country that their fittest name is "Legion." Many of these are either palliated, or, from their long prevalence, are regarded as "necessary evils;" and hence they are too often more thought of as mistakes rather than as sins. But of all these social evils that of drunkenness is the most glaring. It is not too much to affirm, from the moral ruin involved in this vice, that, were its votaries to abstain from the "cup which biteth like an adder," our workhouses would speedily be emptied two-thirds, the bulk of the cells of our prisons would want occupants, and our lunatic asylums dwindle by one-half.

The fact of our addiction to this vice has spread into heathen lands. Hence most missionaries complain that the drunkenness of our soldiers and sailors is a strong bar to the reception of the religion of Jesus. Nor can we wonder at this painful inference. Heathens can read professing Christians when they are unable to read the Bible, and hence are led to reject it because they do not know how the sacred book denounces the sin, and sentences the unrepentant drunkard to the "lake which burneth with fire" eternally.

Unhappily, if any one, by hereditary disposition or by acquired habit, is liable to this vice, every facility is given for its gratification. For example, within a radius of fifteen miles of Charing Cross there are no less than 10,970 gin-palaces or beershops. Placed in a straight line they would extend about thirty miles into the country; in other words, thirty miles of temptation are presented to a class who require no outward temptation to this sin. The same inference holds good as regards the country; for the Registrar-General reports that there are 186,096 gin-palaces or beershops, being one public-house for every forty-five adult males.

The quantity of alcoholic liquors consumed in these houses may be inferred from the following drinking statistics. Last year duty was paid on 29,418,535 gallons of home or foreign spirits. In

addition, 749,983,834 gallons of ale or beer were brewed by public brewers. According to these figures, which are based on parliamentary reports, it appears that every man, woman, and babe drank one gallon of spirits last year. Nor do we use the word "babe" unadvisedly, for too many infants are no strangers to the gin-bottle—the mothers saying, "What is good for us must be good for them!"

We indicated that this inordinate addiction to alcoholic drinks is a fertile source of crime and disease. That this statement is not exaggerated the following figures will indicate. Thus, in the year ending Michaelmas last, 94,903—or about 200 persons per diem—were rendered so furious or incapable by drink as to be arrested by the police. Of these, about one-fifth were London cases. But what is still more painful, no less than 22,500 of these were females—not a few, mothers with babies in arms! So in Liverpool, in one week, 90 persons were charged with drunkenness and riot. Of these, one, a woman aged thirty-three, had been convicted 67 times; and a girl, who had only attained sixteen, had already been imprisoned seven times! If this be the case with the green tree, it needs no prophetic insight to tell what will be the case with the dry.

It is impossible to give the statistics of lunacy ascribable to alcohol. But Sir W. C. Ellis, Dr. Conolly, and every other medical authority, attribute a large proportion of inmates to "alcoholisation." In addition to this, it appears that last year nearly 5,000 persons died of *delirium tremens*, or "the horrors," as it is rightly called by such victims of strong drink.

Nor is this all. Though there is one public-house to every forty-five male adults, out of this proportion publicans could not make the splendid fortunes they make in early life were their liquors not drugged. Thus, in addition to poisonous narcotics, copperas is used to give a "head" to beer, and salt is added to provoke thirst. Cabman's mixture" is a compound well known to that fraternity; and many public-houses are preferred by labourers because they can get "muddled" sooner, and at a cheaper rate, than at other public-houses in the district.

Probably one of the most fertile sources of the drunkenness which prevails in certain circles, may be found in the ready way in which magistrates license public-houses for music and dancing. To most of these dens of iniquity the admission is free, the crafty proprietors well knowing that the drugged liquids vended will more

than repay the necessary outlay for comic singers. Thus females of a social grade may now be seen boldly entering gin-palaces, who once would have shuddered at the very thought. The various midnight meetings prove how fatal such singing-halls have been to female virtue; whilst many a young man who bade fair to be an ornament of society, has traced his ruin to these awful places—veritable gates to Hades.

These and similar facts led to a committee of the House of Commons, who issued a valuable report on the subject. The Government, too, have taken up the question with the view of reforming the licensing system. The following is an outline of the Bill introduced by the Home Secretary on the 3rd of April last. This Bill may be divided into four heads, namely:—

1. *Number of Licences.*—At an annual licensing session the justices will consider what number of licences should be issued in the district. In the event of their being of opinion that no increase in the number of licences is desirable, no certificates will be issued; but if otherwise, they will then determine by resolution what the number of certificates shall be. The justices will advertise this number, and it will be open to a certain proportion of the ratepayers to take a vote of the ratepayers on the question, a majority of three-fifths of whom will have the power of determining the number of certificates to be issued. The justices will then invite, by public advertisement, tenders for the number of certificates to be issued. The form of the tender is an undertaking to pay a licence rent annually, such licence rent to be a percentage on the gross annual value according to the poor-rate assessment of the premises. But no premises shall be deemed to be assessed at less than £50 or more than £300. The thing to be tendered for is a publican's general certificate, authorising the holder to set up a public-house anywhere within the district unless in any part specially barred by the justices, such certificate to be good only for a limited term of ten years from the passing of the Bill, but during that term to be annually renewable as a matter of right.

2. *Penalties for Adulteration.*—The Bill provides that samples of liquor may be taken by the police or inspectors and duly tested; and arrangements have been made that analyses shall be conducted in Somerset House laboratory. For the first offence a heavy fine would be imposed, with imprisonment at the option of the magistrates, and for the second offence a still heavier fine,

together with deprivation of the licence, the magistrates having no option. A staff of inspectors will be employed out of licence rents. There will be one inspector-in-chief, and England and Wales will be divided into districts, with an inspector for each, every large town and district having a superintendent, under whom there will be a carefully-selected body of inspectors.

3. *Hour of Closing.*—The opening hour for all licensed houses is to be seven o'clock a.m., with special arrangements for districts where there there are markets: *i.e.*, the closing hour will be—in London, midnight; in country towns, eleven; in rural districts, ten. The magistrates, however, will be empowered to make a further reduction in the hours with the consent of the ratepayers. On Sunday, public-houses will be closed except from one to three in the afternoon, and from seven until nine in the evening. *The Bill also contains a power to issue six-day licences.*

4. *Penalties for Drunkenness or Adulteration.*—When a drunken person has been supplied with liquor, the burden of proof will thrown on the manager, who will be required to show that he had reasonable grounds for believing that the drunken person when supplied with liquor was not drunk. The penalty for drunkenness in public-houses and in the streets is be raised to 20s., and in default of payment the offender may be sentenced to imprisonment, or to imprisonment with hard labour. A heavier penalty will be imposed on persons found drunk when in charge of a horse, or steam-engine, or having dangerous weapons in their possession. All penalties for adulteration are to be endorsed on the back of the licence, and if they amount to £65 in three years, or £100 in five years, the licence will be forfeited—the disability to attach both to the house and to the manager. The premises will not be allowed to be used as a public-house for two years after the licence has been thus lost, and the personal disqualification of the holder or his manager will extend to five years.

On the whole, this Bill cannot but be regarded as an improvement on the old licensing system, and does great credit to its author, Mr. Bruce. One item we trust will be altered, namely, the hour of closing in London. The great drunkard hours range betwixt ten and twelve at night, and if the hour of public-house closing were altered to eleven, no reasonable persons, not even publicans could complain. Again, we regret to find that music licences may be given to public-houses, and thus legal sanction be still given to those

vendors of moral poison. Though we should have preferred to see public-houses closed altogether on Sundays, yet, as the masses are probably not yet prepared for such a radical reform, we are glad to find that they are to be closed on the Lord's-day at nine, and only be opened four hours, instead of eight, as at present. At the same time, by the issue of separate six-days licences, those who really wish to close altogether on Sundays will not be subject to fines for refusing to serve what are called "*bonâ fide* travellers"—a legal myth no one can define.

We trust, then, whatever be the weapons used against this Bill, especially by the organs of the gin-trade, that the Government will persist in it. Improvements can doubtless be introduced; but we would rather have the Bill carried intact than see it endangered. For, based upon the principle that a trade which causes so much moral and physical ruin ought to be strictly regulated, it deserves the support of all who yearn to see the national stigma of drunkenness removed at once, and for ever.

OUR LITTLE RAGGED FRIENDS.

BY MISS M. A. MARRIAGE.

We have been very busy during the last month giving away the nice clothing sent by those so kindly interested in the children, and I have been truly touched with some of the things I have seen and heard of their sufferings.

About ten days ago I noticed two very ragged little boys going home from school, and soon recognised them as belonging to one of the women attending the Mothers' Meeting, New Inn Yard, Shoreditch. The family had been in better circumstances, and, when business failed, the father bought some white cambric and stamped patterns on it to sell in strips for embroidery in the street. We visited them about Christmas time, and found them without food, their stock being exhausted; but the man said if he could borrow eight shillings he felt sure he could again support his family. This I accordingly lent, and they seem now to be getting on; but, knowing it was out of the question for them to buy much clothing at present, I told the boys I would try and find them some new trousers. The youngest is about five years old, and a bonny little fellow. A pair of blue knickerbockers of a very broad make were the only ones small enough, and an old-fashioned velveteen jacket, very small in the sleeves and round the waist, with bright brass buttons. He was highly delighted, but certainly looked a comical little figure.

The Saturday following, his mother came to pay back part of the loan, and we were then very sorry to find that he was laid up with smallpox. I tried to persuade them to send him to the hospital, but the father burst into

tears and said, "Oh, one of our children died when away from us, and I can't let him go." So we are doing what we can for them, sending beef-tea, &c., to the family, but fear they will all suffer from it.

It is just now very sad to see how this fearful disease is spreading among our school children. One sweet little girl was sent to the hospital, in hopes the rest of the family would escape; and when the mother went up to see her, they said, "Where did your little girl go to school? she must have been nicely taught, for it is beautiful to hear her sing and pray." The next day the brother, little Bennie, said, "Oh, teacher, Annie is so ill, they don't think she will live!" and burst into tears. In a few days she was safely gathered into the fold above. A little baby sister died also, while Bennie and the rest are now on a bed of sickness.

One poor widow, who attends our Sewing Class, was asked why her children were not at school. "They have not clothes, and so can't come out," was the reply. Knowing this is sometimes made an excuse, I said, "You must mend up what they have, and get them out, and then I will find you a few more." Accordingly the poor woman came with a boy eleven years of age, having on a pair of ragged trousers and jacket, and with two little girls, nine and seven years old, with nothing on but a thin frock each and an old pair of boots. Sorely did I repent sending for the poor little creatures as I saw them shivering before me, and said, "How is it your children are so destitute?" "They had the smallpox, miss, before Christmas, and the clothes were ordered to be destroyed, and now they have not been out of the house for three months." "How was it the parish did not supply you if they ordered them to be destroyed?" "Oh, they said they would see about it."

Poor little creatures! they were so pleased with each an entire new suit, and looked so pretty when dressed alike in linsey frocks, trimmed with red braid, and print pinafore, &c., but I could hardly keep from tears as I looked at their rags and saw how miserably thin the children were. But this was not all. "I thought you had five children?" I said. "Yes, miss, but I could not bring the eldest. I put all the clothes on this one, and it pleased God to take my youngest child; though we don't like parting with our children, you see it's one less to keep, and it's a hard struggle to get food for them all." When the three were attired in their new clothes, the mother, after thanking me, turned to the children and said, "You'll think you've got father back again." I sent home clothes for the eldest boy, and in a short time he came to show how nicely his things fitted. "Now you must go to school." "Oh yes, miss, and glad enough we shall be to get out again."

Surely all can enter into our feelings of gratitude to our heavenly Father, who has thus given us the privilege of helping these little ones. As I looked at them a few days after, seated with over one hundred of "our little ragged friends," at a substantial dinner of boiled mutton and suet dumplings, I thought it one of the happiest groups I had seen for a long time, and only wished I could have made a sketch of our New Inn Street Schoolroom, with the bright faces gathered there.

Moulsham Lodge, Chelmsford.

EXETER BUILDINGS RAGGED SCHOOL, CHELSEA.

It is painful to notice how "extremes meet" in our great cities. Notwithstanding all that has been done to improve the sanitary condition of London, it is impossible to leave our crowded thoroughfares for the byways without seeing spectacles which disgrace our boasted civilisation. Thus the palace of the noble is flanked by reeking mews, and the homes of opulence abut on "noisome slums" which spread physical and moral miasma far and wide.

This fact has led to the establishment of Ragged Schools in districts which at the first blush seemed to be anomalous. For example, one was established in Exeter Buildings, Sloane Street, Chelsea, about twenty-two years ago, principally by Lady Charlotte Gordon. Not two stones throw from Belgravia, it was still as much required as are the Ragged Schools of the Devil's Acre, or those which are planted in the midst of the poverty and misery of the Far East. The district where it is situate is eminently an Irish one, and presents every sign of a London Irish colony, with all that indescribable squalor, riot, and dirt which characterise the poor of our sister island. The bulk of the houses are four-roomed, and over-filled with children and adults. We need scarcely say that few have signed the pledge of total abstinence. There this Ragged School has been at work for above twenty-two years; and in spite of priest or Fenian, by school and adult meetings it has helped to socialise and save myriads.

The following is a summary of the present operations of this school. From the number of social operations conducted here, we might almost call this the "Chelsea Home Mission;" were it not that every branch has sprung out of that goodly parent tree the Ragged School. Thus there are ably conducted Day and Night Schools, attended by about 200—many of them cockney Irish, and most of them social waifs and and strays. To these a dinner of soup and bread is given once a week throughout the winter; and only those who know the stomach-capacity of hungry children can conceive their eagerness and wondrous appetite.

At the Sunday Afternoon School there is an average attendance of 170; and at the Sunday Evening School an average attendance of 60; mostly lads. One plan of our friends deserves notice—we might say general adoption—for the winter session is always inaugurated with a special service. Having taken part in this gathering, we can testify to the marvellous attention of the lads to the three addresses then given.

Our friends have just given in their adhesion to our youngest movement —namely, the "Children's Church." Held on Sunday mornings, it seems to have every element of success.

An old Scholars' Meeting has for some years been held on the first Thursday in the year. About 100 attend—young men and women. The young men are invited to state how they are getting on in life. A becoming feeling of modesty often keeps them silent, but at length one will stand up and state that he was a poor boy running about the streets so many years ago, when he was taken into this school and kindly taught, not only to read

and write, but put to a trade; then that he was put in the way of earning his bread, and being assisted to find employment in his trade, that he had gradually gone forward, until he had been able both to maintain himself and his wife and family, by his own honest exertions. This incited another to rise and say, that by putting his savings into a building club, he hoped in a few years to become the owner of the comfortable house in which he lives. He then advised his friends to be sober and steady, and then by the Divine blessing they too might hope to get on well. All this success in life being attributable to the good received in this school, a feeling of gratitude led him to add, that he wished to become a subscriber to its funds himself, in order that others also might enjoy the same advantages. Other young men have entered the army, and some into the royal navy, and the marks of good conduct on their uniforms, and the medals worn on their breasts, plainly showed the result of their training in this school. On the whole, the meeting of this year was a very satisfactory one.

The Missionary has laboured here many years amongst the parents of the children, and holds various meetings for those who have not suitable clothes to go elsewhere. There is a Bible Class held on Sunday afternoon, and one on Sunday evening; a Working Men's Class on Wednesday evening, and one of a more general character on Friday, the attendance at which is often considerably above 40.

The Penny Bank is highly valued by the poor of the neighbourhood. Notwithstanding the great distress among the working classes through want of employment, &c., no less a sum than £392 14s. 4d. was deposited by 700 person in 1870.

Like every other Ragged School, this has not been without ample fruitage, as the following letters received from former scholars will indicate.

A soldier thus writes:—

"*Infantry Barracks, Windsor, January*, 1870.

"I thank you very much for letting me know about the Old Scholars' Meeting. I was indeed delighted to hear such a good account. I was very sorry for not being able to be present. I hope next year, if the Lord will, I shall be able to attend. I should so like to know if any of them have obtained 'peace in believing.' This is the all-important point; the poor sinner is only justified by his faith, which makes peace with God. I do so rejoice in these precious truths; and pray the Lord may answer your prayers for your boys and that not one of your Class may be missing on that Day, but that Teacher and Class may spend eternity together."

Another says that:—

"I am extremely obliged to you for your very kind letter, which I received quite safe, and many thanks for the instruction that you gave me whilst I was in London. I am most happy to tell you that I am beginning to think more about my soul's salvation more than ever I did, but at present while I am here I have got a great deal of my time taken up with instructions, but I hope it will please God to spare my life for a few years to come, for I should like to know more of His Sacred Book than I know at present."

An emigrant thus writes:—

"I hope I shall live to see you again in about four years' time and to render a good account of myself. I shall continue to write to you, if agreeable, after I get to my destination, by every mail, but shall not expect you to answer every letter of mine. Hoping to see you again,

"I am, &c., &c."

From one class alone, the following scholars have risen to useful and honourable employment:—G. E., a quartermaster in the royal navy; H. E. rose to be third officer of a large vessel which was lost at sea; E., the leading stoker in a man-of-war; and H., a sergeant in the 24th Regiment.

But need we multiply proofs to show how beneficial this Ragged School has been to our street arabs? Labouring as the earnest teachers have done for Christ, and not for sect—remembering that men have bodies as well as souls—they have done their work in a workmanlike manner. As a result, they have seen that, if "every man has his work," every true labourer for Christ has also an ample reward even here. But what will that be when compared with the time when

"Harvest homes ring with the reapers shout"?

In Memoriam.

WILLIAM HENRY ADAMS,

OF OSBORN PLACE RAGGED SCHOOL.

In our number for March (p. 63), we briefly referred to the death of Mr. Adams, who for seventeen years superintended the Sunday and Week-night Schools planted in Osborn Place, Whitechapel. Born at Tonbridge, he was cast upon the world at the early age of fourteen years by the sudden death of his father. The rest of his family were taken to the workhouse; but, being of an independent spirit, he determined to fight the battle of life alone and unaided. The incidents connected with this boy-struggle for daily bread read like a romance; but the annals of every Ragged School supply similar instances which would be disbelieved were they narrated in works of fiction. From the time, when a poor drunkard, he was awakened to "resurrection life," through the remembrance of an Easter hymn learned in childhood, his life became a consecrated one; and the success of his mission as a Ragged School teacher fully showed that he was anointed to feed the lambs of Jesus.

The life-work of such a man ought not, we think, to pass away unrecorded, not only as showing what grace can do, but to stimulate fellow-workers in our

great crusade with the social and moral evils of this great city. We are glad, then, to find that Dean Champneys, who, when Rector of Whitechapel, found Henry Adams an able helper in his Ragged Schools, has narrated the history of his life in a striking work entitled "The Power of the Resurrection" (London: Macintosh). To this narrative we beg to direct the notice of our readers, feeling assured that the incidents connected with the ascent up the ladder of life of an almost outcast boy will well repay perusal.

From this work we transfer the following account of what Mr. Adams was as a Ragged School worker:—

"It was on the 16th of May, 1852, that Henry Adams first offered himself for Ragged School work. He had long felt the duty of doing something in the service of the Saviour whom he loved, but had been hesitating about what he could do. Now he observed that a member of the congregation, whom he had often seen at prayer-meetings and elsewhere, used to pass his window regularly on Sundays at a certain hour, and he found out that it was to take his place as superintendent at the Ragged School close by. He determined to offer his services. 'But,' said he to himself, 'I can teach nothing, for I don't know anything.' 'But,' he went on to say, 'I can at any rate help to put the forms, and keep order.' The next day he presented himself a strong rough man, whose appearance did not prepossess the superintendent greatly in his favour. Rather tartly the latter accosted the new comer with the words, 'We have a good many offer themselves; we want those that will stop.' 'I come on purpose to stop,' was the reply, and so he did with unflinching perseverance for eighteen years, until two days before delirium set in at his last illness. His estimate of his knowledge was about correct, and for a while the children made game of him, until one lad in a compassionate patronising tone said, 'That is not the way, teacher; you should do it so.' And so he did it, from first to last, willing to learn of anybody who would show him the more excellent way of doing what he had undertaken.

One who worked with him in that school says of him and herself, 'We both suffered from a similar complaint—that was a very warm temper; and it was the wonderful control that I saw him gain over his that encouraged me to persevere, when I might have given up in despair. Once a little girl was sent to the desk with a message. Without waiting to hear he concluded that she had left her class without leave, and punished her; but when he found his mistake, he acknowledged at once that he was wrong, and ever after was most careful to ascertain the true state of the case before punishing a child.

Each day, on his return from Billingsgate Market, he set apart a portion of the money he had received, as God had prospered him, and called it 'God's money,' so that whenever applied to in cases of poverty or sickness there was always a fund to resort to for the alleviation of distress. His schools, sewing class, and sundry other channels for his liberality, all drew upon this fund, and he gave with no sparing hand, but to what extent few but himself knew. He almost entirely supported and educated several of his poorer relations, feeling himself only a steward of the money he earned by a very laborious occupation."

The Rev. James Cohen, the present Rector of Whitechapel, supplies the

following instances to show how wise our departed friend was to "win souls."

"On one occasion, in Osborn Place, while engaged at the far end of the room, a teacher rushed up to him, 'Oh, look here, Mr. Adams, shall I go for the police?' 'No, we want no police here, what is it?' Looking round he saw a party of rough young men marching with mock gravity down the room, evidently bent on 'a lark.' Instantly comprehending the case he said, 'Come along, my lads, come along. We have been waiting for you a long time. Glad to see you at last.' In another minute they were all arranged in a row at a little distance apart on the gallery, a slate and pencil placed in each hand: a quiet firm voice accosted each, 'Write your name and the day of the month.' 'You write the Lord's Prayer out for me.' 'You see how straight you can make strokes between those lines,' etc., etc. The fellows at once recognised their defeat, and continued to the end of the evening doing just as he told them. At last it came to the closing prayer. Adams thanked them for what they had done, hoped to see them again. Then spoke to them about prayer: 'Our practice is for all to kneel down, close their eyes, fold their hands together, and repeat after me. I expect you to set the little boys an example.' And so they did. One instance of a thousand that might be mentioned. At Buck's Row once some saucy young women came in for the same purpose. He knew they could most of them read, and so he set them each down to *teach* a class, and was highly amused when, after repeated trials, one of them came up and complained that the girls would not mind her."

Can we wonder that the death of such a man was felt a personal loss in the miles of poverty, and crime, and misery in the Far East? But he has finished his work here, and done it well. Nor can we doubt that on the great coming day, when "sower and reaper rejoice together," he will be able to introduce many an outcast to our blessed Lord, and say, with that bright, happy face of his, "Here am I, and the children *Thou* hast given me!"

PHILADELPHIA MISSION SCHOOL.

PHILADELPHIA has a mission of universal fame. Every one in that city who is interested in such matters hears of "Bethany." Bethany furnishes a characteristic illustration of the American plan of organising missions and mission congregations on the basis of a Sunday School. All that pertains to the Sunday School is in full-blown operation, but the mission congregation is little more than in its infancy.

On entering the Sunday School, the visitor finds himself in a great hall, seated for seventeen hundred persons, more than a hundred feet in length and nearly ninety wide. In the centre of the hall the sparkling waters of a fountain give a delightful sense of coolness in the hot summer afternoon, while the broad leaves of the water-lily, spread out over the surface of the basin, make one almost envious of their delicious repose. Baskets of flowers in rustic-work hang from the ceiling; Scripture scrolls in bright colours

enliven the walls; the sunlight streams in through windows of stained glass, and banners with appropriate emblems and mottoes are unfurled beside the various classes. The scholars are arranged in semicircular seats, while the teacher occupies a chair in the centre. A gallery around the wall is set apart for visitors. The infant class and the adult classes meet in apartments that may be separated by screens from the rest of the hall. On the roll are some seventeen hundred scholars, of whom about one thousand may be present, about a hundred teachers, and seventeen "officers." At half-past two, a bell sounds, the doors are closed, and the secretaries proceed to mark the attendance. Five minutes, and the bell strikes again, this time for stillness, and in a moment or two the assemblage is all order and quiet. At a low tap of the bell at the superintendent's elbow every head is bowed in silent prayer; a second tap, and the school rises to repeat the Apostle's Creed. Singing follows, led by the organ; then the Scripture for the day read in turn by the superintendent and the scholars, ended with a chanted prayer for God's presence and blessing. A prayer is then offered by the superintendent, but joined in audibly by all, and with another service of singing, the opening exercises are over. The bell gives notice for doors to be opened and partitions shut off, and the detailed class-work of the afternoon begins.

If we look into the class-rooms, we may find one where the teaching is in French—it is a class of French children that have been gathered in. Another class consists of mothers; three more on the female side of the school are grown girls. On the boys' side, there is in one class-room the Active Band, seventy-five strong; in another the Friendship Band, in a third the Monitor Band, and in a fourth the Pastors' Bible Class. The scholars are not all boys—middle-aged and even grey-haired men are in the number. Among the most interesting classes are those in the Infant Room, and the Primary Room, where some four hundred buds of humanity are gathered, hearing lively lessons and singing sweet little songs of Zion. In the classes of boys it is not always males that preside; ladies sometimes get the most unmanageable boys; and an excellent friend has told us that sometimes the management is no sinecure, and that her tact and patience are taxed to the uttermost to subdue their wild humours, and secure their interest. After forty minutes of separate teaching, the whole school is again brought together, and receives a lively closing address from the superintendent. Next, some more singing, then a parting invocation:—from the superintendent, "The Lord bless thee and keep thee;" from the teachers, "The Lord make His face to shine upon thee and be gracious to thee;" from the scholars, "The Lord lift up His countenance upon thee and give thee peace." The Lord's Prayer, in which all join, concludes the exercises, and class after class leaves the hall in order. The teachers have a prayer-meeting of twenty minutes, then a little cordial talk and shaking of hands; perhaps on the way home they look in on some sick child, to carry a ray of sunshine to the cot of the unfortunate sufferer.

The work began on a small scale. The neighbourhood was a very wicked one, unsafe even for the stranger to go through; twelve years ago a school was opened, consisting of twenty-seven scholars and a staff of two teachers. In a few months, as the school increased, a tent was reared, holding three

hundred children, and religious services were commenced for the benefit of the inhabitants. In less than a year from the commencent a mission chapel was built. For some years the attempt to form a church was a failure; but in 1865, a new minister being appointed, the enterprise revived. It is now a regularly organised Presbyterian Church, under charge of an ordained minister. The success of the school led to the erection of a separate building for its accommodation, which was finished in 1867. The enthusiasm throughout the neighbourhood for this building was marvellous. Hard-working men contributed a day's wages, children of the school saved and toiled, rags were sold, keepsakes too, that something might be contributed for the house of God. It is little wonder the people regard the school with affection, when they have had this stake in its erection. The congregation is overshadowed by the school; but it numbers about two hundred members. And in the brief course of its history it has not been without a season of deep and widespread impression.

It will naturally be supposed that all the life and activity at Bethany must have a man of singular activity as its mainspring. And so it is. The superintendent and leader of the whole movement is a young man of more than American activity, and he brings his faculty to bear alike on things secular and sacred. Go where you may, in and for miles round Philadelphia, the words "Wanamaker and Brown" meet your eye. Do you ask, Who's Wanamaker? You are told that he "drives" two of the greatest stores and the largest mission in Philadelphia. He is the mainspring of Bethany. A soul full of life and fire that has imparted not a little of his own spirit to many others. A man with whom Christianity is no form, but a master that demands service, purse, and time to be given without stint. A typical American, to whom the idea of repose is like a temptation of Satan's; an evangelical perpetual motion; the very incarnation of activity and enterprise.

God bless him and his work! even though to some of us a quieter Bethany might be more congenial. Every Christian has his gift; and if the stagnant waters are stirred, and sleeping souls are roused, who shall blame the vehemence of the stroke that agitated the one, or the loudness of the sound that disturbed the other?—*Dr. Guthrie's Sunday Magazine.*

THE JOSEPH PAYNE MEMORIAL.

WHERE so suitable and so sacred a site for a memorial to a loved and departed friend as the spot where lie all that was mortal of him to whose memory it has been erected? If we beautify some prized or well-known open space with an effigy or column to the memory of departed goodness or greatness, that memorial is but subordinate to the embellishment of that particular locality, there is little or no association of thought or feeling elicited by a memorial so placed as compared with that which indicates the spot where rest the earthly remains of him whose memory is so precious, because his life and labours had been so valuable.

The memorial to which we now refer has been erected over the grave of

the well-known and greatly esteemed Judge Payne in Highgate Cemetery. The memorial very properly originated with the friends of Ragged Schools, for throughout England "Counsellor Payne" was known as the untiring and zealous advocate of Schools for the very poor. A small committee was formed to carry out the object, to which Lord Shaftesbury was chairman, and Mr. J. G. Gent the hon. secretary. The subscription was not to exceed five shillings from one person, and the pence and farthings from the very poor largely added to the total number of subscribers. When above £90 had been received steps were taken to obtain plans for a plain but substantial monument. Several were submitted, but the design that most commended itself to the judgment of the Committee was that sent in by Henry Spalding, Esq., of Bloomsbury Place, and treasurer of the Kentish Town Ragged School, who not only generously presented the design, but, after it was approved, without charge, superintended the work during progress to its completion. Mr. Burt, of Wine Office Court, also kindly gave the printing of the circular appeals for making known the object and for raising the needful fund. The contract for the monument was made with Mr. Underwood, of High Street, Camden Town, who, notwithstanding the contract, spared neither labour nor expense to complete his work in the best possible manner. The consequence was that he largely exceeded the contract price. The Committee were so well pleased with the manner the work was done that, after the contract price was paid, they raised an extra fund towards recouping a portion of the extra cost, and with which Mr. Underwood was much gratified, as it conveyed the Committee's approval of his efforts, which was more valued by him than the extra payment.

The monument is a simple obelisk, the needle of which is one stone of white Sicilian marble, resting on a pedestal or die of polished Aberdeen or red granite. This stands on a plinth of grey granite, the whole having a height of over sixteen feet. The following is the inscription :—

JOSEPH PAYNE,
DEPUTY-ASSISTANT JUDGE.
Born
NOVEMBER 13, 1797,
Died
MARCH 29, 1870.

"The memory of the just is blessed."

ERECTED TO HIS MEMORY
BY
THE FRIENDS OF RAGGED SCHOOLS
AND
TEMPERANCE SOCIETIES.

The monument may be easily found by entering the cemetery at the end of Swain's Lane, West Hill; on passing through the gates turn to the left, pass the chapel, and then turn to the right; continue along the walk

till near the back of the church, when the monument will be found on the summit of the high ground, and not far from the boundary wall.

It was intended to have had a meeting of the friends and contributors in the cemetery for the "unveiling" of the monument, but as the work was completed in midwinter, and a very severe winter, the Committee shrank from the responsibility of endangering the health of their friends by exposing them to the bleak winds and damp ground of the cemetery. There has, therefore, been no unveiling ceremony, nevertheless many have been the friends to visit the resting-place of Judge Payne during the fine days of the early spring.

Mr. Clarke, of Upper Park Road, Haverstock Hill, has succeeded in taking two good photographs of the monument, with a portion of Highgate Church as a background. The small one, *carte-de-visite* size, is published at 9s. a dozen, and the large one, for framing, at 2s. 6d. each. The same photographer has also a good picture of Judge Payne's cottage home on West Hill.

LONDON NEWSBOYS' HOME.

At page 212 of our last volume a correspondent called attention to the number of boys now engaged in selling penny newspapers. The sale of these papers has become a regular calling, and during the late Franco-Prussian War the most clever made weekly sums far exceeding those earned by the bulk of working men. Many of these boys are unable to read; and thus their only clue to the probable demand to other than their regular customers is found in the size of the letters used in the bill of contents. If the letters are large and well leaded out, or a battle or murder is reported, then they know, from experience, that the call for penny papers will be very great. Though they are tempted sometimes to foist on casual customers early editions of the evening papers instead of the latest, yet still we may say of our newsboys that, as a rule, they give a fair penny's-worth for a penny. Young as most are, yet this trade is rarely their first venture in the business market, for many were formerly in the lucifer-match line, or, as they prefer to term it, the "timber trade," but left it for this more regular and lucrative calling. Large as are their weekly earnings, few have scarcely more capital than serves to buy their daily stock of papers. Many, indeed, have to borrow the sum required of more thrifty lads, paying at night heavy interest for the temporary loan. The bulk gamble on a small scale; or if they have parents, their wretched fathers and mothers spend the money so hardly earned in drink. Few attend any Week-night School, and we fear less belong to any Sunday School.

Hence it was suggested that, if a Home were provided, where for a small sum newsboys might be boarded, lodged, and superintended, many would be saved from the evils necessarily incident to a street life. This, however, was no novel suggestion, for during the past fifteen years the newsboys of New York have been so organised. The aim of the promoters from the outset has been that the inmates shall ultimately become something better than street newsboys, and hence they introduce them into regular trades as soon

as possible. Managed by Christian men, the blessing of God has manifestly rested on that institution. Above 4,000 of this restless class have become respectable members of society; and many, as fruits of the gospel addresses and Bible Classes, are now ornaments of Christ's church.

We are glad, then, to find that an effort is now being made to meet the special needs of this restless, ungovernable, though useful class in London. As the first step to the organisation they were invited to supper on March 16th ult., when Lord Shaftesbury inaugurated the London Newsboys' Home, and explained the plan to the 300 newsboys there assembled.

A warehouse at the Holborn end of Gray's Inn Road has been rented as a Newsboys' Home. It will accommodate about 150; but 50 is the number for whom lodgings are at present prepared. No more than twopence per night will be charged for a bed, and meals will be provided at cost price. A Night School will be opened for those who are backward in "the three R's," and no one will be admitted after nine in the evening. Whether this hour will suit those who sell the "special editions" of the evening papers remains to be seen; for we often find these boys at Charing Cross and the Mansion House busily engaged as late as ten o'clock, driving a roaring trade. As a Penny Bank will be conducted by the superintendent, we doubt not that many who now find in "pitch-and-toss" the requisite excitement after hard work, will learn that to become capitalists on a small scale is the first round in the upward ascent of the ladder of life. By this and every other suitable plan these boys will be placed under vigilant but kind superintendence, and so find true guardians of their worldly as well as of their spiritual interests at the most critical period of life. It is scarcely needful to say that it is this fatherly guidance which has rendered our Shoeblack Brigades so eminently successful.

Like our friends at New York, the promoters know that, however guarded, street life is always exposed to terrible temptations. Hence, like the managers of our Shoeblack Brigades, they will adopt every means to fit these newsboys for regular trades; or, we presume, will send them out as emigrants when that course is preferable. We cannot, then, but wish success to those who have initiated this plan to meet the social needs of a large number of London boys, and cannot doubt that it will be the means of saving many wild, thriftless, though industrious boys from lives of sin and misery.

"DIG A WELL."

It is related that a disciple of Mohammed came to him one day, and said, "Oh, prophet, my mother is dead; what is the best alms I can bestow for her good?" The prophet replied, "Water.—Dig a well for her, and give water for the thirsty." The man did so, and said, "This well is for my mother."

The idea was an excellent one. Not that the well could do the mother any good; but in that thirsty desert land it would be the best *monument* for her that could be erected: it would answer the twofold purpose of perpetuating her remembrance, and of giving water to the weary and parched

travellers. Thus "Jacob's Well," for so long a time, has not only reminded pilgrims of the patriarch, but refreshed them with water.

The world is a spiritual desert. But there is a Fountain from which every soul may quench its thirst. Our Saviour said, "If any man thirst, let him come unto *me*." This is the fountain; and they who labour to bring souls to Christ, "dig a well." The founders of Ragged Schools and Ragged Churches, in this sense "digged a well." Thousands drink, are instructed, and saved. Still, the supply of water might be greater if the well were deepened. Every contribution to the funds helps to deepen the well.

Would you perpetuate the remembrance of a precious mother? "Dig a well." In her name set apart a fund for the advancement of the Saviour's kingdom.

Do you wish some enduring monument of a dear departed child? "Dig a well." Set apart for the spread of the gospel that which would have been devoted to the maintenance and education of the child. Better expend it thus than in rearing costly monuments of marble.

Would you rear a monument to your *own* memory. "Dig a well." Paul, and Howard, and Henry Martyn, and Harlan Page, each "digged a well." They are Artesian wells. We trust many good men and women are now digging their wells. They are laying up for themselves enduring riches—building lofty monuments which time will not crumble.

Do you wish a fountain to slake your own thirst? "Dig a well." The person who digs a well, not only supplies others, but also supplies himself. It is an order of Providence that Christian beneficence shall re-act for the good of him who exercises it. "He that watereth shall be watered also himself." This is the very figure we have been using. It is God's idea. Facts seem to confirm these scriptures. A gentleman in 1853, gave £20 to the British and Foreign Bible Society; in 1854, he gave £2,700; and in 1855, £5,600. When asked how his charities increased so largely, he replied, "*The more I give, the more I get.*"

Poet's Corner.

SOWING TIME.

Now, by the rose's crimson heart,
And the robin's brooding wing,
There never dawned on the waiting earth
So full and fair a spring!
For the splendour of uncounted Mays
Through many a century fled,
Beams in the eyes of the latest-born—
Heir of the lovely dead.

Oh, the odour of the opening leaves
Comes like a breath divine,
And the mountain is a richer draught
Than Hebe's rosiest wine!

The dells are blue with violets,
And over the garden wall,
At the lightest waft of the south wind
The apple blossoms fall.

Thank God! we breathe the balmy air,
We hear the soft winds blow,
And our hearts are glad at the violet's blue
And the apple blossom's snow;
So, lightly down, through shower and shine,
To the Summer-Land we go.

Yet more! God's dearer fields of Truth
The centuries have ploughed,
As, over them, through calm and storm
His labourers, toiling, bowed;—
What shall *we* plant in the furrows wide
Beneath His sun and cloud?

They cry to us, the glorious Dead,
"Why do ye linger so?
The soil was never so warm above,
So mellow and moist below;—
We wrought to clear the cumbered ground,
And yearn till the grain shall grow—
Till the weeds are crushed in the garden bowers,
And the rose and the lily blow."

O gracious God! we long for Thee!
Our hearts are all a-glow!
And the deeds of a loving life shall be
The precious seed we sow,—
For Hate may kill, but only Love
Can make the roses blow!—
Then gladly on, through shade or shine,
To the Harvest Land we'll go!

J. DEAN.

Teachers' Column.

MARBLE STATUES: A HINT FOR SOMEBODY.

"I DO wish," said little Minnie May to a popular Ragged School teacher, "that you would take me into your class."

"Why, Minnie, you have a very dear teacher. I am surprised that you should want to leave her for me."

"My teacher never talks to us," said Minnie. "She hears our lessons, and explains to us what they mean, but it seems as if it were all about somebody very far away, and we didn't have anything to do with it. Then she uses such big words. Mary Phelps says she's sure she picks them out of the dictionary on purpose to puzzle us."

"I am really afraid, dear, that you and Mary are naughty girls, and don't

try to understand Miss Paul. But tell me what your idea of talking is."

"Why—why—I can hardly explain, teacher, but your girls all get close around you when you begin, and they keep pressing nearer and nearer, and sometimes they cry, and you keep telling them so sweetly about Jesus. Miss Paul is like a marble statute," said Minnie, getting confused and using the wrong word.

"Statue, you mean, little Minnie. Well, I can tell you two things you might do. Next Sunday, suppose you all talk to your teacher, not about herself, but about the dear Saviour; and in the meantime you might all pray as earnestly as possible that God may bring a change into your class. And, Minnie, if He don't seem to hear you, keep on praying."

Minnie's observations set me thinking. I remembered having heard of a teacher who used to draw a long breath when her daily school duties were over, saying, "Now I can let myself down," implying that she had been painfully standing on a pedestal all day. This is the way, alas! with some really conscientious teachers in our Ragged Schools. They never "let themselves down." They explain, they lecture, they dictate, but they never speak to the *heart*. And the hungry spirits about them go home faint for lack of food. For bread, the teacher has given them a stone.

Dear fellow-labourers in this whitening field, do you enter heartily into the ways of your scholars? Do you make the things of Christ plain and simple, so that they can understand them? Do you try, by every means in your power, to bring them to Jesus, the children's Friend? Press close to them—don't keep "at arm's length." Be living men and women, not marble statues, which are no better than "whited sepulchres."

TEACHING OUR CLASS TO THINK.

"The ultimate object of the Ragged School teacher," says Dr. Alder, "is to make the members of their class intelligent, God-fearing men and women.

We are surrounded by material and spiritual realities; that is, we are surrounded by the materials for knowledge. The mind needs to be in a condition to acquire this knowledge with ease and accuracy. This power of acquisition is far more important than the possession of any amount of knowledge received on authority. Hence, the teacher will strive to develop this power. As it is developed by exercise, he will strive to exercise the pupil in the clear perception of truth. His chief object will not be to communicate knowledge, but to aid the pupil to acquire it for himself—to train him to perceive and to remember truth. He will not tell him what to believe, but point out to him what to see.

The most skilful teacher is not one who communicates the most truth to his pupils, but the one who leads them to see the most for themselves. The faculty of communication is by no means the most important faculty of the teacher.

ARE YOU CONSIDERATE?

Don't expect too much of your children; it has taken forty years, it may be, to make you what you are, with all the lessons of experience. Above all, don't expect judgment in a child or patience under trials. Sympathise in their mistakes and troubles—don't ridicule them.

Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer; and beautifully does he convey unto us that deep, faithful love which ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. Let the memories of their childhood be as bright as you can make them.

We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given

the child pleasure, the memory of which would last a lifetime.

Don't think a child a hopeless case because it betrays some very bad habits. Sympathise with them, that sympathy may strengthen and invigorate them to bear with firmness the trials they meet.

Children's Gallery.

ONCE A RAGGED SCHOLAR.

A RESPECTABLE young man entered George Yard Ragged School, and asked, Do you know me? He was at once recognised as one who, years ago, was a poor bare-footed ragged boy, an old scholar. After leaving school he became a cabin boy. By steady conduct, and close attention to his calling, he at length became second mate on board the vessel he first entered. After saving a little money, he was told he could lay it out to advantage in a distant colony; there he journeyed and settled down. Finding his health failing, he consulted a medical man, who recommended a visit to his native land.

Addressing the children present, he said: "Once I was a poor ragged boy as badly off as any of you. I used to come here with bare feet and frequently hungry. I have much to thank God for. I gave a great deal of trouble to my teacher. I did not attend so regularly as I ought. I wish I had been more careful. When I left here I went to sea. When I took my money, I did not squander it, but sent a portion to my parents, and part I laid out in books about navigation, and also in the purchase of nautical instruments. I should tell you that when here I became a Band of Hope boy, and I have been preserved from many vices, and kept from scrapes such as sailors often get into.

Having saved a little money, I heard of a place where I could do some good for myself, and so I settled down in a distant colony. I am now worth as my own property, 170 sheep, 150 cows and oxen, 15 horses, and 150 acres of land, upon which I am growing cotton. When I am at home, I am a long way off from any place of worship or school-room, the nearest is 100 miles away. When the day of rest comes, I hear no sound of church bells ringing. I sit down, all is so quiet, now and then the busy bee flies by and breaks the silence by its hum, it is then that bygone days pass before my mind. I think of this dear old place, of my friend Mr. H., and then text after text got off by heart here comes to my remembrance. I am obliged to weep again and again, for I see myself as a boy, happy in my class, and with my friends.

Now, children, never neglect your school, on Sundays meet with your teachers in your classes. Don't break your Band of Hope pledge; stick to that, and you will find the benefit as I have done. With steadiness, perseverance, and with God's blessing you will get on as I have. Recollect I was a poor, ragged, shoeless boy, very rough, like some I see before me."

"IT CAME FROM HEAVEN."

IT was a season of great scarcity in the hill regions of Scotland, when a poor woman, who lived in a hut, had no bread for her family. She was ill, and without friends or money. God was her helper, and she betook herself to prayer. She prayed long and earnestly, for she believed that He who fed the ravens would feed her. The next morning her little girl opened the door. Something shining on the sill stopped her. The child stooped down, and behold a half-crown

lay there. She ran and took it to her mother. It really was a new bright silver half-crown. They looked up and down the road; not a living person was in sight, and neither footsteps nor cart-wheels were to be heard.

Where did the half-crown come from? Did God send it? Doubtless it was from His hand; but how did it get there? Did He throw it from the windows of heaven? No. Did an angel bring it? No. God often has means for answering prayer by sending special messengers.

But how did the half-crown get on the door-sill? some young friend may ask. It happened that a good young blacksmith was going down to the sea-side in search of work. It was several miles before he could take the train, so instead of going in the waggon which carried his chest, he said he would walk. "Come, ride," they said, "it will be hot and dusty." He kept answering "No," to all his friends urged. "I'll walk and take a short cut," and off he started with a stout walking-stick. As he was jogging on, he heard a voice from a lonely hut by the road side. It drew his notice, and he stepped towards it on tip-toe; then he stopped and listened, and found it was the voice of prayer, and he gathered from the prayer that she who offered it was poor, sick, and friendless. "What can I do to help this poor woman?" thought the young man. He did not like to go into the hut. He put his hand into his pocket and drew out a half-crown; the half-crown was a large sum for him to give. He was not as rich then as he is now. But no matter, he felt the poor woman must have it. The half-crown being silver, and likely to attract notice as soon as the door was opened, he quietly laid it by the door and went away, but not far, for he hid behind a large rock near the house to watch what became of it. Soon he had the satisfaction of seeing the little girl come out and seize it, and went on his way rejoicing. The half-crown came into the young man's hand for this very purpose, and he was led to walk instead of ride. Why, he did not exactly know, but God, who directed his steps, did know. So God plans, and we are instruments to carry on His plans.

The young blacksmith is now in middle life; he has greatly prospered, and has given away his hundreds since then. But, perhaps, he never enjoyed giving more than when he gave his first half-crown, and was made an instrument in God's hands of blessing to one of His tried children. ELLA.

Correspondence.

OUR BANDS OF HOPE.—IS THE PLEDGE KEPT?

To the Editor of the Ragged School Union Magazine.

SIR,—To all who grieve over the national worship of Bacchus, Bands of Hope give a shadow of hope. They must be glad, then, to find by the last Report of the Ragged School Union that here are already fifty-two Bands of Hope attached to the London Ragged Schools. These have an aggregate membership of nearly 4,000. As most of the conductors wisely ask the sanction of the parents before their children are permitted to sign the pledge of total abstinence, they have by this plan preached the principle powerfully to many a drunken family, and so saved them body and soul.

But the question is oft-times asked, "Do these youthful teetotallers keep their pledge when they leave the Ragged School or attain manhood?" To this we can only reply that, though we have no full statistics on that point it is impossible to visit any Old Scholars' Meeting without learning that very many who signed the pledge in the Ragged School remain staunch to the principle in their adult years. For example, at a recent Old Scholars' Meeting of Davies' Mews (formerly Hinde's Mews) Ragged School this fact was a prominent feature. Several Old Scholars, who addressed the meeting, stated that their then excellent superintendent, Mr. George Miller, had induced them to become members of the Band of Hope, and that they adhered to their pledge now that they were men. They all gratefully traced their ascent up the social ladder to this cause. The periods they had thus kept their pledge varied from ten up to twenty-four years. One indeed bore a remarkable testimony to the usefulness of Ragged School Bands of Hope He said:—

"I came to the School twenty-four years ago, and I have many reasons to bless God that there was a Ragged School in Hinde's Mews; it taught me all I know. My father, seventy years of age, and my mother, both received blessings from it. Before they came to the school they were drunkards, and our home was always in misery; but they became teetotallers, and then our home was happy. My brother, who was sent to Australia by the teachers, writes to say he often thinks of the time when he was at the School, and still prizes the Bible kindly given him. It was at the School he received all the education he ever had, and he was thankful to the ladies and gentlemen connected with the school for their kindness to him and his family. His advice to all was, keep away from the drink, and his wish was, may the School prosper and go on as it has gone on."

These facts and figures indicate what a mighty weapon our Bands of Hope are in aiding to destroy the national idol, Bacchus. Conducted by earnest Christian men, there is no fear of any temptation to substitute teetotallism for the gospel, for they well know that though the "house be swept and garnished," yet, unless the soul is filled with Christ, seven demons will speedily occupy the vacuum.

From what I have seen of their working, it cannot but be wished that every Ragged School would consider its machinery incomplete which has not a Band of Hope attached. For by it many would assuredly be saved from a drunkard's death, and, what is worse, from a drunkard's eternity.

I am, &c.,

Q. IN THE CORNER.

Facts and Scraps.

A GOOD EXAMPLE.—A lady determined to open a stall at the Bath Market, on the 1st December, and continue it, if it proved successful, throughout the winter months, for the sale of plain needlework by poor women. Bad work or materials was not received, or machine-made work. No charge of any kind

was made. The price is fixed on each separate article, and to prevent anything like bargaining, will not be at any time lowered. It is at all times a difficult matter to get good plain needlework, such as worsted socks, shirts, plain dresses, hemmed things, &c., and the mere act of purchasing such things at this stall will be doing an act of kindness to those who need, but do not ask, charity, to those who, however willing they may be to work, cannot find a market for their labour.

CHANDLERS' SHOPS AND SALE OF BREAD.—As it affects the poor we give the following magisterial decision on the sale of bread in chandlers' shops:—At Marlborough Street, the keeper of a chandler's shop in Castle Street, Leicester Square, was charged with selling bread otherwise than by weight. The magistrate decided that the defendant must conform to the Act regulating the dealings of bakers in this respect, and imposed a fine of 10s. and costs.

SMALL-POX IN LONDON.—The fatal cases of small-pox in London during the past ten weeks have been remarkably stationary; in the nine weeks ending 1st ult., the weekly numbers ranged between 185 and 227, averaging 205. Last week the number was 265, showing an increase of 42 upon the previous week. In six permanent and temporary hospitals for this disease, 76 deaths were recorded. After distributing, so far as is practicable, these deaths in hospital among the districts from which the patients were admitted, it appears that 18 deaths from small-pox last week belonged to the West group of districts, 53 to the North, 16 to the Central, 55 to the East, and 72 to the South. The fatal cases showed a considerable increase in the South districts, especially in Battersea, where 12 of the 28 deaths were referred to this disease, in addition to 2 which occurred in the hospital at Stockwell. In the district of St. Pancras, the disease continues fatally prevalent in Somers Town and Kentish Town.

COTTAGE HOSPITALS.—The experience of a third year at Sheffield has confirmed the estimate of the value of these hospitals. The one at Sheffield is now regarded as a home, where in times of sickness, kind and careful nursing, food, medicine, and efficient attendance, may be found. Several of the cases have been long and expensive ones, beds having been occupied four, five, six, and ten months respectively. Two hundred and fifteen dinners were cooked and given out from the invalid kitchen at the hospital last winter. In many cases children have been allowed to eat their dinners at the hospital. A sixpenny ticket will give two dinners to each child.

LOAN SOCIETIES.—The annual return relating to loan societies in England and Wales gives an abstract of the accounts of 610 of these societies for the year 1869. At the end of that year they had 41,650 members, and the sums in borrowers' hands amounted to £417,435. The number of borrowers to whom loans were granted in 1869 was 139,673. The amount paid for forms of application and inquiry in that year was £9,332, and for interest £32,904. The expenses of management in the year were £18,076; and the net profits, after paying those expenses, £21,153. 11,198 summonses were issued in 1869, and 2,162 distress warrants; the amount recovered by proceedings was £18,345; the costs incurred by the societies in proceedings, £2,825; the costs paid by borrowers or their sureties, £2,218.

PAUPERISM.—The total number of paupers last week was 142,371, of whom 35,468 were in-door and 106,903 out-door paupers. Of the latter class 15,347 were men, 43,055 women, and 48,501 children under sixteen. These numbers show a decrease of 3,648 compared with the previous week; of 21,306 compared with the corresponding period of last year; of 9,406 compared with 1869; and of 5,963 compared with 1868. The number of vagrants relieved was 1,280, of whom 920 were men, 268 women, and 92 children under sixteen.

Notice of Meeting.

SOUTHAMPTON.

THE annual meeting was recently held at the Victoria Rooms. The Mayor T. P. Payne, Esq., presided.

Mr. C. C. Smith, the hon. sec. read the twentieth annual report, which stated that the general behaviour in the school was good, and that many of the boys had made satisfactary progress, whilst vicious practices had decidedly decreased. Many of them were engaged in the streets at too early an age, endeavouring to earn something towards their maintenance by selling hearthstone, salt, fusees, &c., and collecting marine stores. Hence their irregular attendance at the school and imperfect education. Several pleasing instances had occurred during the year of former scholars visiting the school, who were now in the army and navy, or employed in the merchant service. In speaking as to the operations of the school, the committee reported that the number of new scholars during the past year was 182; previously admitted, 1,676. The Evening School was still open during the week, but the attendance had been very small, this being accounted for by the fact that the Ragged School had now been in operation for so many years there were not so many adults as formerly who needed instruction in reading and writing. The dormitory continued to afford shelter to the really destitute, due care being taken not to encourage vagrancy; the number of applicants had greatly decreased since the Boscawen had been removed.

The committee appended the following important observations upon the Elementary Education Act, 1870:—"As this Act will shortly be put in force in this town, there is no doubt that one of the most difficult points for the consideration of the School Board will be, the best means of educating the class of children for whom Ragged Schools were originally instituted. The committee will be glad to hear that some satisfactory scheme can be devised which will enable this object to be accomplished. As, however, the experience gained by them has shown that there are peculiar circumstances to be taken into consideration in attempting to deal with this class, the committee have considerable doubt whether the provisions of the Act in question can be made applicable so as to supersede Ragged Schools altogether Among the difficulties to be overcome will be that of compelling this class of children to become regular attendants at school without providing them with some food and clothing. The committee therefore trust that until the School Board, about to be established at Southampton, can undertake to carry on the duties at present fulfilled by your committee, the subscribers and friends will continue their support to the institution." In conclusion the committee repeated their firm conviction that to the Bible education, combined with a useful system of secular instruction given in these schools, was to be attributed the great success which had resulted from their operations. Truthfully had the Bible been called the "secret of England's greatness," and they expressed an earnest hope that it might never be consistent with the profession of Christianity that, whilst sending this divine book abroad to the heathen, it was not right to promote by all means the inculcation of the grand truths it contained to the rising generation of our own land.

Papers, Original and Selected.

LAST YEAR'S WORK REVIEWED.

ALL thoughtful attendants at the May meetings must have been grieved to notice the impatience so many evince during the reading of the reports. Doubtless, many annual reports are far too long; but does not the same remark equally apply to too many speeches? So much, indeed, has the practice of long speeches increased, that we think that an Act of Parliament to "abolish long speeches" would serve to give them more vigour and consequent interest. This object could, however, be as readily achieved without legislative intervention, if speakers would but follow the advice of the late Duke of Wellington to a novice—"Say what you think, and then sit down?"

We cannot but regard such impatience at report-reading as a bad sign, for it seems to indicate that there are those who prefer what is *said* to what is *done*, and who thus seem to care more for a field-day review than for every-day soldiership. Yet it must not be forgotten that a properly prepared report is simply a record of a year's work; showing, in fact, what man has attempted, and what God has blessed. It is, doubtless, through a recognition of this fact that the Annual Report of the Ragged School Union is listened to so attentively; for, though the plans are old, the incidents are usually fresh, and of the deepest interest to those who really believe that the story of the Cross can affect the heart of the vilest.

It is scarcely needful to say that the Twenty-seventh Annual Report of the Ragged School Union had lost nothing of its interest. It fully proved that, mid the gloom caused by that scandal of civilisation—the Franco-Prussian war, that Christians are as busy as ever in "sweeping before their own door." Thus, our earnest workers are still zealously showing the great house of "Have not," that the house of "Have" has not forgotten their social and spiritual needs; and thus, to say the least, Ragged Schools have done much to keep away red-handed anarchy from our shores. It

is, then, gratifying to find that no less than 3,351 persons are now statedly engaged in our great social mission, and that the working staff was increased by 150 last year.

Nor has this increased staff been without an equal increase in plans of usefulness. Thus 86 operations were added last year; the aggregate not falling far short of 1,500. From personal observation we gladly record that most are in a healthy state; and thus the new operations are not merely nominal ones, but they give every promise of vitality and fruitage.

What, indeed, can better show our success than the fact that our 368 shoeblacks earned last year no less than £10,331, all, so to speak, dug out of the London mud; and thus, by an alchemy more wondrous than that of Tycho Brahe's, transmuting the dust and dirt of London into pure gold. So another fact cannot be forgotten to show how the Most High has blessed this work of faith and love. Who that was present at Exeter Hall in March last can forget the bright happy faces of the 360 boys, and the clean, neat, *undressy*, 410 girls, as they trooped by our honoured president to receive the reward of good service? If any proof was needed to show what a wondrous work we have done for society, this spectacle would suffice to overcome the doubts of any caviller. Most, young as they were, had a *history*, and few were there of whom we may not predict a useful, if not a distinguished future.

Nor were the religious aims of our movement ignored last year. Rather, it is felt that, with the trail of that serpent "Secularism" traceable everywhere, our social and spiritual work will become more and more important. It is satisfactory, then, to find that nearly 32,000 young persons—the population of no mean city—attended our Sunday Schools last year. Of our scholars about 200 are communicants, and 306 are now teachers in the very Ragged Schools where they were first led to give their hearts unto Jesus. So the same success may be reported of that latest offshoot of our movement—the CHILDREN'S CHURCH; for meeting their social and spiritual exigencies by a most suitable service, they are already attended by some thousands of the wildest of our wild tribes.

We cannot conclude this brief review of our work, without referring to our labours amongst adults. Thus, in our 93 Ragged Churches 6,513 persons were last year gathered, chiefly on Lord's-days, to hear the old Bible truth enforced, that the soul can have

no rest out of Jesus. So in our 92 Mother's Meetings 3,682 poor women—many living in the most dreary spots of this great city—were shown how to "show piety at home." In both cases, men and women evidently from their special gifts annointed by the Holy Spirit for this sphere of Christian work, are working steadily and in faith; and hundreds, as a result of their labours, already have testified their love to Jesus at His table.

But why need we lengthen this review to show that the old Bible maxim that "in all labour there is *profit*," is as true now as when it was penned by the wise king? Nor, judging from the history of the past, do we doubt that the same success will mark the future. We are, probably, entering upon a new phase of our movement; but, whatever be the outcome of the new Act for elementary instruction, we doubt not that Ragged Schools will still have a wide field of labour among those who, if influenced at all, must be moved by love, seeing that they scoff at the strong arm of the law. For the whole history of Ragged Schools proves that Christian love has not lost its old power over the human heart; and thus our records illustrate what was said of our Divine Master in the days of his flesh, "The *common people* heard him gladly."

OUTLINE OF THE TWENTY-SEVENTH ANNUAL REPORT OF THE RAGGED SCHOOL UNION.

THE work field cultivated by the Ragged School was one that the Committee of Council on Education declined to enter, and which had for some years been overlooked, if not neglected, by the other educational bodies, in consequence of their original mission being transferred to more pleasant and hopeful fields of labour. Day Schools and Sunday Schools that at the commencement of the present century were commenced for the destitute poor, in course of years rose with the class benefited by them till they were used solely by a comparatively better class, while the destitute poor were again left without special fostering care. This "no-man's-land" was taken possession of by the Ragged School, and for twenty-seven years cultivated with untiring assiduity. The prompting sentiment, based on Bible principle, was then and is still, that prevention was better than cure, that the school was better than the prison, that the teacher was better than the policeman, and that the emigrant was better than the convict. While intently preserving their original mission, and fostering all efforts that would aid it, they have co-operated with kindred efforts that have so developed as now to have their own parent or central committee: thus the Refuges have the Refuge Union, the Juvenile Temperance efforts, the Band of Hope Union, the Sunday

Observance movement, the Juvenile Sabbath Union, and the reading-rooms and clubs now have their Working Men's Club Union, the origin of which may be traced to the Ragged School as the parent. This special work-field of ours is to be no longer ignored by the Education Department, for the new Education Act of last session extends the benefit of National Education to the lowest section of society.

The difficulty felt by some of the Schools to get the funds needful to support them, has led some of the friends to be a little premature in their efforts to hand them over to the School Board, but it is quite clear that the School Board will not for, a long time to come, be prepared to take over any of the present Schools. The Committee, therefore, earnestly hope that the friends will continue their personal superintendence and pecuniary support, otherwise "these useful" schools will be in danger of dwindling away, or perishing altogether.

Additional school-rooms have been provided in King Street, Rotherhithe; Windmill Street, New Cut; Chapel Street, Somers Town; Hope Place, Stepney; Albert Street, Mile End New Town; Denzell Street, Clare Market.

The additional operations for the year are 86.

The number of schools and scholars upon the Society's list at the close of the year 1870 are: 192 school buildings, in which are conducted 137 Sunday Schools, with an average attendance of scholars of 31,835; also 186 Day Schools, with an average attendance of 22,883; also 192 Evening Schools, with an average attendance of 8,748. The total of these average attendances show an increase upon similar figures of last year of 457; while the increase of the number of names on the books is 2,308.

It is also gratifying to be able to report an increase in the number of voluntary teachers. In the last report their number was stated at 3,201, but the returns from the Schools give the number now working among the scholars as 3,351 being an increase of 150. Of these volunteers, there are as many as 306 who were formerly scholars in Ragged Schools, some of whom are skilful in imparting Christian truth, and influential in the management of the children. By the suffrages of their fellow teachers some have been appointed to the superintendence of the School.

The importance of Bible Classes for the training of senior scholars preparatory to the duty of the teacher cannot be overstated. By such means large spiritual blessing has been realised, and in many places the young are coming forward to declare themselves on the Lord's side. Such declarations have been made by 173 senior scholars, who have become members of Christian churches.

The School agents have been, during the past year, indefatigable in their supervision of the Day Schools in each department. The agents, reporting the aggregate results of their individual examination of the children, say 21,044 children were present, of whom 12,145 scholars were examined. Of these there were 2,846 GOOD READERS, and 2,311 moderate readers, total, 5,157. Of the GOOD WRITERS there were 2,951, and of the moderate writers 3,364, making 6,315 passed in writing. In *arithmetic* there were 5,632 that passed in various rules, of whom about one-tenth were in compound rules.

and nine-tenths in the simple rules. In notation 3,814 passed in 3 figures, of whom 2,306 passed in 4 figures.

The number of paid teachers employed last year was 428, which is 23 more than in the preceding year. These teachers are aided in the conduct of the classes by 606 PAID MONITORS selected from the elder children, who receive training lessons daily to increase their fitness for the work.

Clothing Clubs and other efforts for adding to the comfort and improving the appearance of the children, have received a fair share of attention, and by means of which many of the elder scholars have been supplied with sufficient decent clothing to enable them to obtain employment, some as domestic servants, and others in houses of business.

Many other efforts are carried on, the details of which are not needful to dwell upon here; they are Coal Clubs, Provident or Sick Clubs, Blanket Loan Clubs, Barrow Clubs, Donkey Clubs, Goose Clubs, Labour Loan Clubs, Working Men's Clubs, and Burial Clubs.

Children's Dinners have, during the winter, been very generally supplied, in most cases at least once a week, and in some twice, and in a few every other day. These dinners not only give stamina to the children, but by them disease and low state of health are prevented. The Destitute Children's Dinner Society has been the means of largely extending this benefit.

Scholar's Prizes were in March last distributed for the eighteenth time, under conditions similar to previous years. Applications had been made by ninety Schools for 858 boys and girls, 770 of whom had complied with all the conditions, and to them the prizes were awarded, viz., 360 boys and 410 girls. The holding of Old Scholars' Meetings once in the year has been useful in bringing the former scholars, now becoming men and women, under the notice and kind influence of their former friends and instructors.

The Religious Services, commonly called Ragged Churches, have been conducted in ninety-three of the School buildings with an average total attendance of 6,518 persons. The gospel of Christ is here literally preached to the poor, both by laymen and ministers.

Mothers' Meetings are conducted in ninety-two Schools, with an average attendance of 3,662 parents.

Penny Banks are conducted in 106 Schools. The number of depositors has been 30,396, whose united deposits amounted to £10,801. This seems a large sum, but if equally and regularly paid, the savings of each individual would only amount to 7*s.* for a year.

Bands of Hope are conducted in 44 schools, having 4,694 members.

Lending Libraries are in 100 schools, and freely used by the elder scholars. In these libraries there are 19,864 volumes, which is a large increase, more than 2,220 upon the numbers formerly given.

The plan of supplying Bibles at a reduced price, has been continued. They cost 10d., and are supplied to the children for 6d. The number issued last year was 960, which, with those previously issued, makes a total of 37,160 copies of the complete Word of God sent to the homes of the very poor of London, towards the cost of which the poor have paid £922, and the Ragged School Union £620.

The scheme of giving Rest for Weary Workers, as first suggested by

"A. L. O. E.," was carried out last summer, when thirty of the teachers were benefited by rest, quiet, and recreation in the pleasant village of Bracknell, in Berkshire.

For several years the Committee have given the Paid Teachers an invitation to spend the day with them in the country, and as Bushey Park and neighbourhood give more pleasant attractions and comfortable facilities than any other, that has been more frequently chosen for this purpose. The benefit and happiness of a day's trip to the country was very generally given last summer to children. As it was found that there was a probability of some of the schools giving no such treat, an effort was therefore made to meet their case by a special fund, raised by the issue of a letter from Lord Shaftesbury, and by which on August 5th nearly 2,000 children with teachers spent a happy day in Bushey Park.

Shoeblack Brigades have now completed their 20th year. The average number of boys employed was 368, and their earnings for the year have amounted to £10,331. Last year on an average was earned 10s. 9d. per week. The boys' earnings for the 20 years now reach a grand total of £100,000.

During last year an effort was made to send some of the unemployed elder scholars, who for the most part were attendants at the evening schools, to Canada. Selections were made of the fittest applicants, and in the steam ships "Moravian" and "Peruvian" were sent to Toronto and parts beyond 39 young men, and 11 young women. They were received by a gentleman, who kindly interested himself in their welfare, and by whose influence the whole were at once well placed with farmers and tradespeople.

The *Ragged School Magazine* continues to be issued monthly, with advantage to the movement generally, and is helpful not only to the parent Society, but also to the Schools affiliated to it. It is the means of making known what is required, of keeping up the interest of supporters, and as a record of operations and results, not only for London, but also for the provinces and foreign parts, it becomes invaluable as a work of reference.

The Committee desire to place on record the successful efforts of the President, the Secretary, and a few friends associated with them, to place a suitable monument over the grave of their late friend and helper Judge Payne. The memorial has been completed, and from its due proportions, freedom from display, simple, yet artistic form, and durable character, commends itself to the judgment of the survivors of the departed friend to whose memory it has been erected.

The financial affairs of the Society in the year now closed, were attended with much anxiety. Home charities suffered from the urgent necessity that existed for England's help on the Continent. The Parent Committee, in common with others, felt the strain, and towards the close of 1870 they found that from the preceding May they had been voting twice the amount they had been receiving, and that it was then needful for them to use a portion of their reserve fund to keep faith with the local friends by continuing to pay in full their annual grants. To expedite a better state of things they decided upon issuing an appeal during last winter. Lord Shaftesbury kindly wrote a letter to accompany the appeal, which was very kindly responded to by many new friends who had not previously aided this

Society. While the Committee were making these efforts, the Rev. Dr. Peele, of St. Paul's, St. John's Wood, kindly gave the use of his church for the Rev. H. A. D. Surridge to plead the cause of the Society to a large congregation.

At the close of the financial year (March 31), the total amount received from the public was £5,592. The total amount of payments for the same period was £5,571, of which the schools were severally benefited to the extent of £4,351 towards the salaries of teachers, clearing off debts, improving and cleaning school-rooms, supplying school material, and meeting other necessities.

The Committee of the Ragged School Union desire to embrace this opportunity for thanking the many friends who have so effectively co-operated with them in working the Schools and sustaining them in efficiency; also for thanking the supporters for the generous and kind aid again rendered another year, without which the workers would have been powerless; above all, the Committee desire to acknowledge the grace and love of their Master in heaven, whom they seek to serve by making the gospel of Christ known to the poor. This has ever been the first and great object of the Committee, and those associated with them. Secular knowledge has been deemed essential for usefulness in this life, but it is no corrective for sin, and without the gospel it may be an evil and not a good, by making sin more subtle, and the means of sinning, while more refined, become more dangerous. It is for this reason that Ragged Schools have always made, and it is hoped they will continue to make, the implanting of Bible principles in the heart of the young the primary object; then, with this as a foundation, secular knowledge is both safe and good. Had the work of the Committee not been missionary and Scriptural, it could not have worked out the blessed results that have been realized; and whatever may be looming in the future, and coming events do sometimes cast their shadows before them, the Committee will never have to regret the labour bestowed to rescue the poor and needy, and to rid them out of the hand of the wicked. "The poor ye have always with you, and whensoever ye will ye may do them good."

PROCEEDINGS AT THE TWENTY-SEVENTH ANNUAL MEETING OF THE RAGGED SCHOOL UNION.

HELD AT EXETER HALL ON MONDAY EVENING, MAY 8*th*, 1871.

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G., PRESIDED.

Among those present we noticed Mr. C. Reed, M.P., Sir R. W. Carden, Rev. P. Bailhache, J. H. Bailey, L. Bevan, W. Cadman, J. Cohen, B. Cassin, R. H. Doolan, Donald Fraser, Newman Hall, C. D. Marston, W. Morrison, J. B. Owen, W. Rose, W. O. Simpson, G. Tripp, E. D. Wickham, J. H. Wilson, Dr. Cross, Mr. J. H. Raper of Manchester, &c., &c.

The proceedings commenced by the meeting singing "All hail the power of Jesus' name," and by the Rev. B. Cassin offering prayer.

Mr. GENT read the Report of the Committee, and the balance sheet for

the past year, and announced that Robert Barnes, Esq., of Manchester, had renewed former kindnesses by sending a donation of £100.

The PRESIDENT who, on rising was received with great cheering, said:—

You will be glad to hear me announce that I shall not detain you, first, because the subject is nearly exhausted, and secondly, because there is an important matter in Parliament to which I fear I must attend. However, I am anxious to address a few words to you of business—real business—on the present occasion, (Cheers.) This is our twenty-seventh Anniversary, and it may be our last anniversary. (No, no.") God grant that it may be no such thing (loud cheers); but, considering the position in which we are placed, I think it is right that we should now review our work; that we should, in some measure, survey the condition of things before us; and that we should, if possible, make such statements as will enable the whole world, and more especially those excellent gentlemen, the London School Board, to understand what are the necessities of the case—what, through God's blessing, we have ourselves done, and what they will have to encounter.

Now, my friends, just review the system upon which you have acted for about thirty years. Consider the state of things that lay before us when we were first called by God—for I believe it was a call from God—to address ourselves to that gigantic field of operations, that great and terrible wilderness of the human race, that lay before us. Remember the thousands, the tens of thousands, of naked, shivering, wild, savage, heathen children who were roaming about the streets, desolating society, and preparing an awful and unspeakable future for themselves. In this state of things we—I say "we", because I look upon myself as identified with you all (cheers), I being, in fact, only a fraction of a great multitude—I say in this state of things we determined that we would, under God's blessing, grapple with that portentous evil; we determined that we would endeavour to bring the Gospel to bear upon what was producing such an immense injury to society. And those who undertook this great task addressed themselves to it, not with starch and buckram, not with the regularity of line and measure, not with minds full of stiff rules and formal precedents; but they went forth to the work with hearts burning with love, full of the Gospel of Christ, and determined to make known, as far as possible, the way of salvation by Christ to the most filthy, ignorant, degraded, and forgotten beings that ever crawled on the face of the earth. The grand principle on which we acted was that of the parental system. The whole system of this Society from the very outset has been the parental system—a system of love and kindness towards the children. The schools have been managed as a family is managed by affectionate parents. I believe that, without any pretence or affectation, the teachers have all acted upon that principle, and it is in that way they have gained the affections of those whom they have taught, as good fathers and mothers gain the affection of their offspring. All this has produced, my friends, the deepest, the most lasting effects upon the generations of children who have been under your care. The grand and leading principle which has guided you as teachers has been that of basing everything on Holy Scripture. You have determined to impart to the children such an amount of secular knowledge as would fit them to occupy useful positions in life and to earn an honest livelihood; but the grand leading principle, the main and solid foundation of the whole system, has been the undiluted Word of God which you have bestowed upon the children most freely, and which those little things have drunk in with an avidity which no one could have believed

possible who had seen them in their miserable condition. No one, I say, could have believed beforehand that they had heads and hearts, minds and souls, of such enormous and divine capacity. Moreover, you have followed these children after they have left school with parental care. It has been an object, it has been a sentiment, it has been in your estimation a duty, that you should do all that in you lay for the purpose of starting them in life, and when, through your exertions, they have obtained situations, your superintending care has not been withdrawn, but you have still watched over them with the warmest affection. (Cheers.) Those children, though separated from you by their different employments, have still looked upon you as their friends, and you have known hundreds of instances in which they have come to you for advice and assistance, which has been freely accorded. You have, therefore, I say, acted from first to last upon the great principle of parental love. And I ask all here whether you have not had responses corresponding to your exertions? (cheers) whether there have not been evoked from the hearts of those little things sentiments of love to yourselves and of gratitude to God? (Cheers.) Now see what you have done in this way to improve the state of society. I say little now about those who have been provided for by means of emigration, though much might be said on that subject, and immense good has been done in consequence of children to whom a sound religious education had been imparted having gone, after they had been rescued from the depths of human misery, to occupy respectable and useful stations as emigrants in various parts of Her Majesty's dominions.

Now I have been the more anxious to make this statement with regard to the system which you have pursued on account of the contrast which it forms to a new system which is being introduced. I am not going to speak in critical disparagement of the new system to which I allude, for I believe that in the present divided state of opinion in England it would have been impossible to enact any law providing more minutely and definitely for the institution of children in the Christian life. Depend upon it that the gentleman who has introduced that system—I mean, of course, Mr. Forster—is a good and true man. He would, no doubt, have gone much further if he could. He did his best, and saved us from national apostasy, and we must try and turn to account what has been done. Ay, but then, see the wide difference between our system and this new one—cold, stiff, starched, and in buckram. Consider what must be the effect of having to act entirely under the dictates of the Privy Council. See how different must be the state of things when everything has to be methodised, when the children are assembled, as it were, by compulsion, and bound down to a course of secular education, the time allowed for religious education being so small, the attention paid to it so insignificant, that it is hardly worth while to mention it as conducing in any way to a Christian life. Mr. Smith, the member for Westminster, a thoroughly good man, and one who, in whatever he undertakes, acts upon the highest principles, proposed and carried in the Metropolitan School Board a resolution to this effect:—"That in the schools provided by the Board the Bible shall be read"—that is a good thing—(cheers)—"and there shall be given such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children." Now that is the utmost this gentleman could obtain, and I ask you Ragged School teachers whether, if you were bound down by that formula, if you were tied hand and foot by those words, if you were thus made dumb and could not open your mouths, you could possibly carry on your blessed work—"such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of

the children?" Do you think that any of those teachers who went into the subject of religion as their hearts might dictate, who engaged in religious teaching without any sectarian views or without reference to any denominational principles, and merely for the purpose of bringing out the grand and indispensable doctrines of salvation, would like to be told, as they might be by various members of the School Board, "Why, that is a sermon, we cannot allow this, you must keep to the reading of the Bible and to such moral deductions as you can properly draw from it?" That is the state of things which is likely to grow out of the new system, and it is for you to do all that in you lies to redress the balance. If your schools subsist, you must give them more and more of a religious character; you must endeavour to catch the children when they come out of the secular furnaces and bring them under the influence of the Gospel. My own belief with regard to this new system is, that it should excite our very serious apprehensions, and at the same time drive us to still greater efforts (cheers), because I cannot but think that the ultimate end of all this will be that in the schools established under the different Boards religious teaching will form a by no means considerable part of the curriculum of education. If religion form no part of what will come under the examination of the inspector, it is not likely, humanly speaking, that much attention will be paid to it by teachers; on the contrary, it seems very probable that what will not be taken into account in the examinations will occupy but little attention in the ordinary school education.

As we have to do this evening with matters of business, I wish to allude in succession to some of the principal subsidiary features of the Ragged-School system. I will say nothing about the industrial classes, but will commence by noticing the astonishing fact that we have 3,351 voluntary teachers. This is, in my opinion, the glory of our day—3,351 volunteers giving their time, their attention, their heads, their hearts to the work, going into the very depths and recesses of human misery with the hope of no other return than that of rescuing the poor children whom they find in that degradation! Why this is an event in human history; it is altogether unprecedented. Then we have the Clothing Clubs, the Shoe Clubs, and other agencies of the same kind—agencies of immense importance to the children, and giving them a most valuable training in the art and science of economy. Depend upon it that such things are of far more consequence to children than what is ordinarily called secular education. I would far rather a boy learnt how to make a shilling do the work of fourteenpence (laughter) than that he learnt the whole science of geography and was taught the exact difference between Timbuctoo and Vienna. (Laughter.) Then there are the Bible Classes. They, too, have done a vast amount of good. The annual presentation of prizes to children has also proved very beneficial. The children themselves have attached great value to the prizes, and a most beneficial effect has been produced on their minds. They have, no doubt, looked forward to the attainment of a prize with great interest, and the reception of it has exercised a most elevating influence over their future conduct. Then the Old Scholars' Meetings have also exercised a most useful influence in keeping up old affections, and binding harmony and union among different classes of persons connected with the Ragged School system. I now come to the Penny Banks, and I must say that, viewed as a system of promoting economy, no greater boon than their establishment was ever conferred. I recollect perfectly well that a few years ago sixty Ragged Schools were induced to contribute to Penny Banks. What was the result? Why, that in one year no less than £2,000 were saved by that means; and it seems almost impossible to exaggerate

the advantage of the habits of thrift and economy which were thus formed. I will close this review with a reference to that very important part of the Ragged School system which is known under the name of Mothers' Meetings. Now, if anybody who perambulates this great city of London, by day or by night, should penetrate into what are called homes, but what I will call the dens and dismal places where hundreds and thousands of the wretched fester and die, he will then know what, in ordinary language, is known under the euphonious title of mother; and after he has penetrated into those miserable recesses, where habits of decency and order seem almost out of question, he will see how unlikely it is that mothers so situated should perform their duty to their children. In the last year, however, no less than 3,600 mothers have been brought under the admirable influence of the Ragged School system; and when I tell you that these 3,600 mothers represent no fewer than 15,000 children, I may well appeal to you whether in that way nothing has been done to restore what must be the greatest blessing to society, as well as to mothers, the sanctity, the joy, and the purity of domestic life. (Cheers.)

Now, you know that the Report alludes in one place to me. It says that I am a member of the Barrow Club (laughter), and it makes such special mention of me in that respect, that I cannot refrain from saying that I not only possess that honour, but mean to continue to possess it. (Laughter and cheers.) I do belong to the Barrow Club; and, as the costermongers are well aware, I also belong to the Donkey Club. (Laughter.) Soon after becoming a member of the Donkey Club I felt rather uneasy. I remembered hearing, when I was a little boy, something which was once said by a little sister of mine. A man who was called a dog doctor came to our house to see my mother's little dog. My little sister did not understand this man, and she said to my mother, "Why, mamma, are dog doctors always dogs?" (Great laughter.) Well, the question arose in my mind whether if I was a member of a donkey club I might not, on the same principle, always be a donkey. (Great laughter.) However, I now repudiate that consequence. (Renewed laughter.) The other day, while looking over some papers of a celebrated ancestor of mine who filled the post of Lord Chancellor of England, I found one signed "Shaftesbury C." Perhaps I may also sign my name in future "Shaftesbury C."—that is, costermonger. (Laughter.) Seriously speaking, that class of persons may be for the most part of a rather wild and careless description, but we go among them with the single desire to promote their temporal and eternal welfare, and the result is that many of them have become as mild and amiable as any of the rest of the human race. (Cheers.)

I refer to these things simply and solely for the purpose of impressing upon you, and upon every person whom my words may reach, the absolute, indispensable necessity of further exertions on your part—the absolute necessity of your endeavouring, while you have these young creatures still under your influence, to impress upon them the great truths of the Gospel. While the field of labour still lies before us, we should all put forth our utmost energies. I trust that no discouragements will deter you from persevering in the course that you have begun and continued. So long as these schools subsist do you give to them your utmost attention; if they are taken from you or utterly annihilated, the fault will not rest with you, but with those who demolish them. I only hope that in that last case you will not change your principle of action, but will endeavour to meet the mischief which may arise by every means in your power. (Cheers.) Now, with respect to these schools, let me say, in our own defence, in answer to those who find fault with our system, that we never professed that our schools

were perfect. What we have said, and still say, is this—that seeing the great evil before us, we addressed ourselves to the remedying of that great evil in the best way that we could, and that by God's blessing, taking into account the small means at our disposal, our success has been complete. Seven-and-twenty years have elapsed since we began; for seven-and-twenty years have we carried on our labours; for seven-and-twenty years have we deliberated as to the best course of action, and the result is that an impress of light and blessing has been stamped upon scenes where before all was darkness and misery. We have a right to talk of the results which we have achieved, the results of late years having been such as ought to create joy, satisfaction, and gratitude in every thinking mind and every feeling heart.

You just now heard from the Report that from among the degraded and miserable classes to whom I have alluded there have sprung no less than 306 persons who are now teachers. Those persons have been plucked out of the gutter and the mire, and now they are setting a good example to those whom they are teaching. Take the positive results—for positive results we have. During these thirty years some 300,000 children have passed under our tuition in various places; and remember that, perhaps, not one of those children, would but for the work of Ragged Schools, have heard one syllable of the language of redeeming grace. The magistrates and the police have admitted that we have, by our efforts, greatly repressed juvenile crime and delinquency. Juvenile crime and delinquency still exist to a great extent; but what would they have been without the interposition of Ragged Schools? What would they have been without your evangelizing efforts among these poor children? Do you suppose that, without such agency it would have been possible for any army or any amount of police to have kept in order such a wild and ferocious population? What I may term the negative effects of our work have been very great. We have not merely benefited the children, but we have influenced usefully those to whom they belonged, and this has had a considerable tendency to check violence and crime. There has been a healthy influence exercised beyond the school itself, and this has extended to almost all parts of the metropolis. I speak not from conjecture, but from positive knowledge, when I say that the presence of Ragged Schools in some of the wildest parts of the metropolis has exercised a most favourable influence over the men and women around. They have felt that respect was paid to the class to which they belonged, and we have recognised in them the great predominating and softening influence of the Gospel. I firmly believe that the Ragged-School movement is a most important episode in the history of mankind. I have never known or read of anything else at all like it. I know of nothing so remarkable; I know of nothing so singular; I know of nothing which has been so stamped by the finger of God as the Ragged School movement has been from the commencement to the present hour. Was there ever an effort so long, so concentrated, so full of manifestations of Christian sympathy, and so abundant in success? I firmly believe that the reason why God has so signally blessed this movement, is that people went forth with the Gospel in their hearts to dive into the very recesses of human misery, without any hope of reward, and with no desire except that of carrying to the children the simple words of the Gospel of Redemption. And now, my good friends, you know that some years ago, when I was comparatively young, I used to call you my brothers and my sisters; now, in my old age, I call you my sons and my daughters. (Great cheering.) Only let me say this in conclusion, that whether this system fall or whether it continue, you will ever look back to your work with the deepest gratitude to

Almighty God that you were permitted to have a share in it. I am sure, too, that I shall ever look back with satisfaction and joy to the unmingled happiness and comfort which I have experienced in my participation in the work, and in my co-operation with you; and looking at the Ragged-School system as a whole, considering all the good which, under the blessing of God, it has achieved, and all the evil it has prevented, I may well say of it that, "take it for all in all, we ne'er shall look upon its like again." (Loud cheers.)

The Rev. DONALD FRASER moved the first resolution, viz.:—"That the Report, a portion of which has been read, be adopted, and circulated under the direction of the Committee, and that the Committee for the ensuing year be the gentlemen named in the printed list." [Names read.]

He said:—If this subject, my lord, were exhausted, as you stated it was when you rose, how completely exhausted must it be after what you have said! I shall not attempt to call the attention of this great meeting to the various parts of the comprehensive and interesting Report which has been read, but shall endeavour briefly to express some thoughts which arose in my mind while listening to it. The first thing that struck me is, that the name of the Union humbles one; the second is, that the work which is done impresses one; the third is, that the field of operations interests and encourages one; and the last is, that the spirit which pervades the operations intensely delights one. What do I mean by saying that the name humbles one? The word "Ragged" has, I confess, always appeared to me a humbling word; it has always seemed to me to convey a very solemn admonition to all of us. How is it that in this country of England, the richest country in the world, a country which sends out clothing for nearly all nations, we should hear, year after year, of thousands of poor children who are in rags? What is the cause of this? It is certainly a sign of terrible neglect and of grinding poverty. Poverty has in many cases much connected with it to excite our sympathy. It often arises from misfortune, from failure of health, or from one of those many causes which reduce deserving men, who have never grudged the sweat of their brow, to penury. But, on the other hand, there is a great deal of poverty that is avoidable, arising, as it does, from idleness and intemperance. Idleness clothes a man in rags, and gin-drinking wonderfully accelerates the process. I sometimes wonder that, even for the sake of their own trades, not only manufacturers of clothing of all description—tailors, shoemakers, and others—but even bakers and butchers, do not give a combined support to the efforts which are made to check the great national evils of intemperance, so that the masses of the people may have more money to spend on clothes and on food. We must all know what a difficulty it is to many parents to get shoes for children. We want more shoes and less drink, more victuals and fewer victuallers. It has always seemed to me that the term "victuallers" must be used ironically, seeing that the tendency of their business is to take away food from both adults and children. Anything which tended to lessen the giant evil of intemperance would proportionately tend to do away with the fitness of the word "ragged" as applied to schools for children. But, to come to my second point, what a vast work is this! How it impresses one! It impresses me very much in this light, that it has tended to remove a thick, impenetrable wall which divided all those poor children from those who are above them in the social scale. It is a great thing, even in a political and social point of view, that classes who had been so much neglected should have been made to feel that there are those above them who take an interest in their welfare, and who have at once the heart, the will, and the hand to help them. I think it is of great consequence that there should be such

evidence as this, and that it should be increased. We know that a certain soreness is apt to spring up in the minds of the poor in reference to their poverty. Even in the minds of the well-disposed a sort of soreness is not unlikely to arise in connection with continued poverty; and those who are subject to it are exceedingly sensitive with regard to the bearing and feelings towards them of their superiors in society. But there are others who go much further, who hate those who are above them, envy a prosperity in which they do not share, regard the possessors of that prosperity as persons who are given up to unbridled self-indulgence, selfishness, and pride, and often dream of the upsetting of the existing state of things through some revolutionary outbreak. Well, this Union has done, and is doing, a vast amount of good by showing such persons that there are some, at all events, who are not so self-indulgent but that they can devote their time and their money to efforts to benefit and elevate children of the lowest class. This Union is thus bearing important and salutary testimony to those who belong to what are called the dangerous classes, that, whatever may have been the case formerly, they cannot complain of utter neglect now; and I believe that, by the efforts which are systematically made to improve the condition of those with whom it comes in contact, by the suggestions and cultivation of habits of self-control, and by the exhibition of the effects of true and pure religion in Ragged Schools, and the various elevating agencies connected with them, this Union is doing more than many people suppose towards a wise solution of a great social problem, and to avert some of the most serious dangers which have threatened us in recent times. Again, let me express my belief that the field in which this Society is working is one of great promise. We have, indeed, abundant evidence of this. Let it be remembered that we are not dealing solely with people who have for a long time been much down to a low intellectual and moral level. The parents of many of the children in our schools have been in very much better positions than they now occupy, and have, perhaps, a fair amount of education. The children generally are not born without brains—far from it. Those who have to do with them know that they have a very good average brain. Indeed, the very circumstances in which many of them are placed tend greatly to sharpen their wits. They are, in short, worth educating even in an intellectual point of view; and there are very many boys and girls in Ragged Schools in whom there is to be found quite as bright an intelligence, and at least as warm a heart, as you will find in children who are "clothed in purple and fine linen." I say these children are well worth educating, and were there no other results to be found, a great work would have been done by the means which have been employed for that purpose. And, then, the spirit in which this work has been, and is being, done, intensely delights me. Although there is so much that is considered ruinous with regard to the future of national education, and although the greatest care is requisite to preserve a friendly spirit between the Ragged School Union and the Board, which is in future to have charge of the education of the mass of the children of London—and I am sure that those who take a leading part in the management of this Union share in the desire which I am expressing, and see the necessity of acting in accordance with it—yet I must say it is a glorious thing that we are enabled to say that this agency and other kindred ones have been managed by men who have acted as those who love Jesus Christ, and are not ashamed of the Gospel of Christ—by men who declare boldly that it is from the love of Christ and His Gospel, that they derive their highest and most constraining motives and principles of action, and who proclaim to young and old that nothing else will supply their place. Let

me here relate a story which I have read somewhere about a man named Cranfield, who was a tailor living in London and died in 1838. That man was engaged for fifty-five years in teaching, as far as he could, a number of poor little children; and I have read that after his death 11,600 of the poor went to look at his body, over which they used many expressions of sorrow and gratitude, and that the children of eleven Sunday Schools walked at his funeral. I would rather have such a procession as that at my funeral than the whole body of Her Majesty's Guards, horse and foot together. Then there was John Pounds, the cobbler. He, too, gathered a number of the children together for the same purpose. He is even said to have saved 550 children who were going to ruin—saved them for society and saved them for God, and the accomodation which he had for his teaching was of the very poorest description. Another remarkable person of the same kind was Roger Miller, who, I think, was associated with your lordship, in an evening Ragged School in London. He did all his work manifestly from love to Jesus Christ, and, although he was killed in a moment, yet did he "finish his course with joy and not with grief." These are the kind of men whom we ought to have in honour; and I thank God that there are many amongst us who are actuated by the same motives, who love the same Saviour, and who are equally devoted to the work. May God bless those who are labouring obscurely in this good cause. They are not getting any plaudits or paragraphs in newspapers, yet they are working steadfastly for God. Let us count it an honour to cheer them on in their work; let us endeavour to help those who amid the burden and heat of the day are labouring zealously and constantly to build up the walls of Jerusalem.

"Work out some good, however slowly;
Cherish some flower, however lowly;
Labour, true labour, is noble and holy,
Let it follow thy prayers to thy God."

The Rev. W. O. Simpson said—My Christian friends, I think I never rose to propose a resolution of this kind with greater thoughtfulness and solemnity of feeling. We have heard our noble Chairman say that perhaps this is the last meeting of the Ragged School Union. I say, never! (Cheers.) But, at the same time, when at a crisis like this we are appointing a number of gentlemen to be our representatives, and that forms part of my resolution,—we must pray for those gentlemen that they may have the clear eye, the discerning mind, the firm judgment, the resolute will, which they will certainly require before we meet together twelve months hence; and I do earnestly solicit your sympathy and your prayers for the gentlemen whose names will presently be read. I feel that we have, indeed, arrived at a crisis on this question, a crisis in more senses than one. The change which is being made involves a great social problem. If instead of the free, tender, generous efforts of Christian men and women among the homes of the poor and the criminal, there is to be the intervention of a stiff and starched, and, as your lordship expressed it, buckram, official, there will be increased difficulties imported into the relations of the different classes of society, in this metropolis. Most of us know nothing about the homes of the lower classes in this great capital; but few of us know all. I have sometimes thought it might be well if some of the friends of Ragged Schools were to visit the homes of some of the children in winter. We know what our homes are then; we know what a comfortable picture they present when we draw the curtain, stir the fire, and have before us the hissing urn, and "the cup that cheers, but not inebriates." We know, I say, what is the home of a comfortable middle-class family in London; we also know something about the homes of poor families, who do not belong to the lowest class, and upon whom poverty has come unexpectedly, for such homes often border upon the dwellings of the wealthy

or middle-classes, as if those who lived in them prided themselves on living in an atmosphere of respectability. But how should we know much about homes which have derived their name, not from any manifestation of refinement and civilisation, but from the forest and the wilderness, the haunts of the lion, the leopard, and the wolf; homes which are designated "dens?" How should middle-class society generally know anything about such places, except what can be learnt through the narratives of the kind, and generous, and tender and unofficial agents of this society, standing in the place of the police inspector, the jailor, and the parish overseer? Let there go into a Ragged School district an official with a yard of paper and a pair of spectacles, and a sharp-pointed pencil to take note of all that he observes, and to see that all the money which is spent is in accordance with directly official notions, and one grand link between the rich and the poor in this country will have been broken. In that distant country where I have spent a considerable portion of my life, I mean India, the climate is so kindly that many of the poor, the lame, the sick, and the miserable, make their beds by the sides of the roads. You cannot take a drive in the morning or the evening without seeing some persons of that kind. Even when night comes it casts its tender cloak over them, and they have only just to turn from the road-side to the neighbouring verandah, so that a merchant or banker as he sits there in the cool of the evening is not at all startled by perceiving near him some quiet person who has perhaps no other resting-place. Now, I need scarcely say that we do not allow anything of that kind here, and that unless there be a society to search and investigate the haunts and ways of poverty one part of the population may remain in utter ignorance of another. I thank God, then, that for seven and twenty years there has been a working downwards, downwards from the seats of the nobility and of wealth into the lowest depths of our vast population; and that there has thus been created a chain of knowledge and of sympathy which has united the highest, and wisest, and best in the land, with those who occupy the humblest and most miserable places below. I do trust that those gentlemen who are this evening to be appointed a commitee, and all of us who feel interested in this matter, will watch the question before us with the deepest interest, lest one more difficulty be added to the great social problem of London—how to mitigate the evil of the separation of classes. I now come to deal with that which is more especially involved in the resolution, namely, the uncultivated minds of the lower classes, and especially of the criminal classes. As Mr. Fraser referred to that point I need scarcely touch upon it, but I will say this, that if you can take me to an orchard and show me a fruit tree blossoming in all the luxuriance which arises from careful cultivation, I can take you to a wild and unfrequented place where the same kind of tree is growing in seclusion, and all that is needed is cultivation to make its fruit equal to that of the orchard. If you can show me a vine yielding rich clusters of grapes under the careful hand of a gardener, I can show you a vine which has never been cultivated flourishing with similar luxuriance. The wilderness contains the same kinds of flowers and of trees as the garden and the orchard. If I am told that the fruit found without cultivation is not of the best kind I admit that, but I doubt whether what is referred to in the Report is likely to produce the kind of change which we desire. I doubt whether any advantage will be derived from a system in which the official inspector will take no heed of religion, and there will be wanting that warmth of heart which has led so many teachers to dive down, as it were, into the gutter for those whom they have longed to benefit. It may be that this Ragged School Union is likely

to be soon out of date; it may be that the scenes of Ragged Schools will soon be like those ships of Nelson and Collingwood which long since spread their canvas for the last time; but when I think of what has been done by the Ragged School system, when I reflect on the great work which has been carried on with such vast ameliorating tendencies for thirty years, I am sure that in that case my feeling would be something like that which is experienced by an Englishman who visits the *Dreadnought* or the *Victory*. My feeling would be, "It is true that the vessel is anchored, but she did a good work in her day, and I am thankful that I ever lent a hand to drive a nail or caulk a seam in a vessel which has performed such glorious services in the past." But I do not believe that this is to be the case. I believe that those who are contemplating the moral and religious elevation of the masses will find that they are obliged to come to the old ship again. I believe that she will have to spread her canvas again, that she will want her crew again, and that with the breezes which, blowing from the hill of Zion, have so long sped her on her course, she will carry peace and prosperity to homes yet unformed and to generations yet unborn. And, my friends, in the belief that there is a work before you, I feel great pleasure in seconding the resolution, and I wish "God speed" to the old ship.

The CHAIRMAN, adverting to some remarks of the mover of the resolution, said he wished to make a short explanation. He had never said that he thought the Metropolitan School Board would be hostile to the Ragged School Union. (Hear, hear.) Moreover, Mr. Green, who was a member of that Board, had just written the following:—"I think the Earl of Shaftesbury is wrong in supposing that the School Board can take the place of the Union. I have never thought that is the case, nor do I think it desires to do so." What he (the Chairman) feared was that the income of the Union would suffer. Many people who had hitherto subscribed to it might say, "I don't choose to give donations and to be rated as well." If people would continue their donations, besides paying rates, he should have no fears for that Union. (Hear, hear.)

The resolution was then put and carried.

The meeting afterwards sang two verses of the hymn commencing "From all that dwell below the skies."

The Rev. C. D. MARSTON moved the next resolution, viz.:—"That this meeting rejoices that at last Parliament recognises the claims of the very poor for education upon a footing of equality with the children of the classes supporting themselves by manual labour, and that the social status of Ragged School children no longer excludes them from the privileges of education in common with other English children." He said, We have heard a great deal to-night about the peril which hangs over us in "connection" with the recent Government measure for the education of the poorer classes of this country, and the resolution expresses gratification that the claims of the class which you have been trying to benefit for seven-and-twenty, or I may say about thirty years, are at last recognised by the Legislature. I am placed in some difficulty as the mover of the resolution, because, while we are called upon to rejoice at what is mentioned in it, doubts have been expressed as to the effect which the new system of education may have upon the future of the Union; but I trust that the result will be that the two systems will work in harmony. We must all rejoice at the recognition of the truth that the State is the great parent of all; that the State owes parental duties to all, and that it is impossible for it to discharge those duties unless it goes down with a tender and considerate care to the lowest of the low, in order that it may give them a suitable education and fit them when they have grown up to act as good sons and daughters of the parent that has

tended them while young. I hold that to be a great principle, and I think we ought to be grateful for its recognition. I am sure that the man who takes up politics as the part which he has to play in the world, and overlooks the fact that the State has a certain responsibility in reference to all her children, fails to recognise a great fundamental principle which lies at the foundation of the claim of the State to obedience on the part of those children. I confess that I am not convinced that Parliament ever did actually deny the claims even of the lowest class to education, though there has been great difficulty as to the manner in which the problem presented was to be solved. In the first page of the Report which has been read this evening, I find these words:—"Day schools and Sunday schools that, at the commencement of the present century, were commenced for the destitute poor, in course of years rose with the class benefited by them, till they were used solely by a comparatively better class, while the destitute poor were again left without special fostering care." I suppose it has been with regard to schools very much the same as it has been with regard to churches and other places of worship. In both cases rags and dirt have been a fearful obstacle to attendance. The doors have been thrown open, but those who were invited were unwilling to come in and take their places, either at church or in school, for want of what they deemed suitable clothing. Clergymen of the Church, who have had much to do with the poor, must often have observed that the want of a respectable personal appearance has prevented many children from attending school, as it has doubtless prevented many adults from attending church. This, then, I believe, is partly the explanation of one great difficulty which was hard to be coped with by Ragged Schools. It is not needful to enter into any minute inquiry as to the causes of the evils of destitution and neglect; but I may just remark that, during the last half-century, there has been an immense increase of population arising from the rapid extension of manufactures and commerce, and that, while there has been a proportionate demand for skilled labour, there has, at the same time, been a great attraction to the centres of wealth and industry of the idle and the dissipated. Luxury and poverty have grown up side by side; and the amount of poverty has, in my opinion, been greatly increased by the want of a well-organised emigration scheme, a subject to which I intend to allude by-and-by. I think I have now explained how there has grown up, beneath a covering which is exquisite and beautiful, a destitution and misery which has at length overtopped that covering. I say overtopped it, because I believe that if you could induce a man of sensitive feelings first to visit the abodes of refinement and luxury, and afterwards to go down to the homes of destitution, and misery, and vice, he would be more shocked by the last scene than elated by the first. But this destitution exists, and we cannot conceal from ourselves the fact of its existence. Nay, in the work in which you are engaged, it has been proved to you—you have seen it for yourselves. It has been forced at last upon the attention of the Legislature, and the result is that there is a wider door being thrown open by the State than has ever been thrown open before. I have said that, in theory, the door has been wide open before. In an article which I read in one of the magazines of the Union published lately, a comparison is drawn between the old code of education and the new one, and the point that is dwelt upon is this—that whereas, under the old code, no public money was to be applied in the form of grants to assist those who were supporting themselves by manual labour, now there is no such restriction, but the children of all very poor parents may be benefited. The actual words of the Education Act are these:—"In every

school district there shall be provided accommodation available for all children resident in such district for whose elementary education efficient and suitable provision is not otherwise made." For every child whose education has not been otherwise provided for there is to be an education costing 9d. per week, and in many cases education will be perfectly free. We ought to rejoice over this. There may be difficulties attending the scheme, as indeed there are difficulties attending every scheme of man's devising; but it is a great thing that the Legislature has, not only in theory, but also in practice, declared that there should be education available for all children resident in any district that is marked out as a school district under the Elementary Education Act. If this be so, we almost see a realisation of that part of the Word of God in which wisdom is represented as running over the mountain-tops, and standing at the gates, and approaching every door. All our streets, and lanes, and byways seem to be included in this wide-reaching education scheme. Let us thank God for it. We do thank Him; and we thank him all the more, because of what has happened lately. We thank God, because although religious instruction is not to be taught in the Board Schools, it is yet not to be ignored. The ratepayers throughout the country have, as a rule, chosen as members of the School Board men who are in favour of a religious education, based upon the Word of God. I have no wish to trench upon ground which is intended to be occupied by the mover and seconder of the next resolution; but I cannot help saying that I trust that, having travelled so well, so safely, and so successfully hitherto, we are not going to allow the rails to be taken up, and to give up all idea of any further progress. Allow me to call attention to the following words in the Report presented this evening: "The new Act does not compel Ragged or any other School to connect itself to either the School Board or the Education Department, and it must wholly depend upon the contributions of the present supporters of the Schools being continued, as to whether the Schools continue their full usefulness on their present footing, or whether that extent of usefulness shall be curtailed by placing them under the control of the London School Board, which can only operate as permitted by the Education Act of 1870, and the new Code of 1871." There is no actual necessity, then, at present for our coming to a standstill. In the April number of the *Union Magazine* it is observed that—"It would be appalling—or, to use the phrase of a noble member of the London School Board, 'madness,'—if the 40,000 children and the 10,000 adults now under our charge were driven out of Ragged Schools. As the London School Board has no buildings ready to receive them, and as in fact it will take years before a sufficient number of buildings could be erected, the closing of Ragged Day Schools would be tantamount to driving them into the streets. From the evils incident to street life we have rescued thousands, as our Prize Scholars' Meeting fully prove, and it would be a sad day for England were these poor children of neglect again exposed to temptations which could only end in moral ruin. Thus the great work of the past thirty years would not only be undone, but society would soon suffer the penalty of a great social mistake. The fact that Ragged Schools are doing a *unique* work amongst a class no other plan can reach, was well brought out in a recent speech by Professor Huxley, at the London School Board. Mr. Huxley is an impartial witness, for he has not been identified with the Ragged School movement; but from his great knowledge of the wants of the labouring class he could not ignore the benefits which had accrued to society at large from their institution. This knowledge has led him to see that no system of national education can possibly succeed unless provision is made for the lowest strata, in the shape

of what he calls '*supplementary* schools,' but which we prefer to know by the old name of 'Ragged Schools.' Whilst defining what he meant by the term 'supplementary schools,' this distinguished philosopher bore a most cordial testimony to the value of Ragged Schools." It is clear, then, my friends, that there is no immediate necessity, in consequence of anything which has been done by the London School Board, for you to stay your hands. For some years to come there will, no doubt, be plenty of work for you to do, and I have no doubt whatever that some of us who are on the wrong side of forty years will have grown very grey before this Union will be called upon to discontinue its operations. Now let me say, in concluding my remarks, that that I have long felt that one of the great causes of the existence of a great destitute class in our great towns, and especially in London, is the want of a thoroughly-well organised and consistently carried out emigration scheme. If I were a person occupying a position of great influence in the country, next to the preaching of the Gospel of the Lord Jesus Christ, there is nothing which would delight me so much as the having initiated such a scheme. During the last twenty or thirty years this Union has done a vast deal of good by sending out to the colonies, as emigrants, persons who have passed through Ragged Schools, and our noble chairman alluded to that subject in the speech which he has delivered this evening; but I want to see a comprehensive emigration scheme, by means of which thousands of persons among the teeming surplus population of our great towns will be enabled to plant themselves on some of the hundreds of thousands of virgin acres of soil, which seem, as it were, to be calling out for the pick, the plough, the spade, and the hoe, and which experience shows are sure to yield an ample return for the labour bestowed upon them. I do hope that some of our friends, who are interested in Ragged School work, will take up this question, and see whether something cannot be done to benefit more extensively the class of persons with whom the Union has to deal.

Mr. J. H. RAPER, of Manchester, said:—I feel bound at once to express my dissent from what the last speaker has said about emigration. Coming as I do from a manufacturing county, I beg to say that we do not there feel it to be our duty to urge our workpeople to go away from England. I quite sympthise in the feeling that, surrounded as we are at times with cases of distress which apparently cannot be alleviated here, it is desirable that emigration should be resorted to as far as possible to meet such cases; but I cannot agree with the last speaker, that we should at once charter vessels to take away thousands of our working population. I hold the very opposite opinion; and I think it would be very dangerous for it to go forth from this meeting that there is no room in this country for the working-classes as a body. There are some persons who would not get on well anywhere. I am here reminded of a man, who told another that he fell out of bed in a thirteen-acre field; the truth being, as he explained, that having got drunk, he went to sleep in the field, and was afterwards found in a ditch. (Laughter.) There are, I admit, cases in which emigration is manifestly desirable. I well remember such a case at this moment. Some years ago, I went to London Bridge to bid farewell to a man who was going to emigrate, with his wife and eight children, because there did not seem to be elbow room for them in England. The man seemed a good deal depressed at being obliged to leave his native land; but I whispered to him, "Never mind, there is one consolation for you—you leave us the National Debt." No man, my friends, leaves this country without casting off his share of £30 of that debt, and I want as many people as possible to stop here and pay. These are grave problems, and we shall

have to face them; but I believe that the Ragged School Union has been doing a great deal to diminish the necessity for emigration. There is, in my opinion, room in this country for thirty millions more. Even without any emigration scheme, these islands will always contain a large number of persons who are disposed to explore the whole world. My friend, Mr. Fraser, represents a nation which is remarkable in this respect. Some one has wittily remarked, that such are the wandering propensities of Scotchmen, that if you were to go to the North Pole, you would, no doubt, find a Scotchman astride it. Scotchmen do not leave their country because there is an absolute necessity for their doing so, but because they are deficient in what phrenologists call, I think, "Inhabitiveness," and therefore find themselves as much at home in America, or Asia, or Australia, as in their own land. The resolution expresses joy at the recognition by Parliament of the claims of the children of the poorest class to education. I must say that I do not sympathize in the rather lugubrious tone of some of the previous speeches. I am not at all in love with the word "Ragged," and agree with Mr. Fraser, that, in a wealthy country like this, there ought to be no rags; but I am delighted to think that, in the Board Schools, as well as in the schools connected with this Union, there is to be an open Bible. I certainly am not desirous of seeing this Union extinguished. We may possibly have to alter the name of our schools, and to call them, in accordance with the views of Professor Huxley, "Substratum Schools," instead of "Ragged Schools;" but if we have to change the name, it will not much matter. When a child is asked what school it belongs to, it will simply have to reply, "I belong to such and such a Substratum School." (Laughter.) As Mr. Lowe has given us such fine Latin names for matches, why should we not have a Latin name also for our schools? (Great laughter.) Seriously speaking, I agree with those who preceded me, that this Union has a great work before it, and that nothing which has occurred recently should at all diminish the efforts of its friends. There is one part of the Report which, I hope, you will all carefully consider; I mean the suggestion that, in the event of the School Board taking over the day schools, the present friends of Ragged Schools should allow themselves to be appointed by the School Board to take the local management of the schools, and that the voluntary teachers should not consider their work done or themselves superseded by the new order of things. We have commenced a system of visitation in order to get the children to the schools, and we have found that it is very necessary to have skilled visitors, persons who have heads as well as hearts, to look up the children, and secure the object in view. I do rejoice, my friends, that at last Parliament has recognised the claims of the very poorest to education. This Union has done so for nearly 30 years, and I am glad that in both houses at St. Stephens', there has been, at last, a recognition of the duty of the state towards the lowest classes of society. Under these circumstances, I feel that we have every reason to be encouraged, and to proceed heartily in our work. It is a remarkable fact that we have now in London 186 day-schools, upwards of 400 Sunday schools and evening schools, and more than 40,000 scholars; and I, for one, do not see the slightest reason to believe that the Committee will have to dissolve the Union in the course of the years 1871—72. (loud cheers). I rejoice at the report which has been made this evening, of the various useful and elevating agencies connected with the Union, and, in conclusion, I have to tender to you the best wishes of Lancashire.

The resolution was then put and carried.

The Rev. NEWMAN HALL moved the last Resolution, viz:—"That this meeting sincerely hopes and urgently

solicits the Committee to continue to use its efforts in the interest of the class it has so long laboured to benefit, and that while not relaxing its efforts to give secular knowledge to the children of the very poor, it will redouble them to teach the Gospel of Christ, apart from sectarianism, in every Ragged School thoughout the metropolis." He said—There are two ways of benefiting the class to which Ragged School children belong; one being to do what will prevent children from becoming ragged and ignorant, the other to help them when they have become so; and I quite agree with those who have preceded me, that we ought not now to stop in our efforts to carry out these objects. It is, indeed, a sad thing that there should be ragged children in a county and in a metropolis like this. It is sad that in London, with its gorgeous palaces, its majestic temples, its amazing wealth, its ever-increasing luxuries, we should see such a number of poor ragged children, with scarcely any clothes to cover them, with dirt over as well as under the rags, and with homes in which your lordship would not like to put one of your pigs. What is the great cause of all this? It is, in my opinion, that great evil which is intended to be met by the Governmeut measure, which is intended further to limit the hours during which public houses are to be open on Sundays and week-days. Without expressing any opinion on the question whether or not it is desirable public houses should be opened at all, I must say that I think all the friends of Ragged Schools will agree with me, that to have public-houses closed on Sunday evenings at 9 o'clock must be better than to have them open till 11, and that to have them closed on week-days at 11 o'clock at night, must be better than to have them open till 1 in the morning. I have no hesitation in saying that the business done at public-houses on Sunday night after 9 o'clock, and on other nights after 11, tends to produce the vices and the poverty which have filled our Schools; and I am not at all surprised that there is such a multitude of persons whose present conduct is like that of those of old, whose livelihood depended on the worship of the goddess Diana, and were determined to do all they could to protect their craft. You cannot walk through the streets of London on a Sunday night without seeing evidence of the evil effects arising from the late opening of public-houses, and in my opinion the health and comfort of the nation depend upon an alteration of the law. I would urge every one here to sign a petition in favour of the Government measure, and to try and induce all the teachers with whom they come in contact to join in petitioning; for if those who are petitioning Parliament against the measure are not counter-balanced by petitioners for it, I hardly see how we can hope that the measure will be passed. I think that we should all desire that legislation may do anything that can be done to diminish the necessity for Ragged Schools. I confess I have very little respect for that man who says that if his particular ideas are not carried out he does not care to take part in the work. There is a necessity for Ragged Schools. It is not the will of our Father in heaven that one of these little ones should perish. We must all have seen some of these poor children in the streets. I have now in my mind a picture of a couple of whom I saw a little while ago, they looked as if they could hardly belong to a Christian country; and you would have wondered from what part of the interior of Africa, or some other remote part of the world they could have come, so encrusted were they with dirt, and so little had they the appearance of ordinary English children. Do not let us pass such children by as if they were unworthy of our notice. Notwithstanding the miserable earthy garments which they now wear, they may yet be clothed in the glorious robe of the Saviour's righteousness.

'The humblest flower that clothes the dell
Of beauty has a share,
The hardest heart has signs to tell,
That God still lingers there."

Let me give one or two illustrations of the blessed effects of Ragged School work. The first instance is connected with the history of the chapel of which I am the minister, and it occurred under the pastorate of my honoured predecessor, the Rev. James Sherman. There was in one of our Ragged Schools a lad named Tom Brown—a very clever and amusing little fellow, who used to play all sorts of antics, jumping in and out of a chest and causing irrepressible laughter to all who witnessed his feats. At last he grew up to be a big lad and left the school. One day a missionary seeing two men about to fight in the street endeavoured to prevent them from doing so, when one of them turned towards them angrily and threatened to strike him for interfering. Tom Brown, who happened to be there, stepped forward and protected the missionary, telling him that if he carried out his threat he would have to fight him. The man was cowed by this, and his protector suggested that the missionary should give them some of the "good stuff" which he had heard from them before, meaning that he should tell them something about the Gospel. He added "Now, fire away, missionary," and the missionary gave a short open air address. I am sorry to say that this lad, having been taught by his father to thieve, continued to do so for some time. But after a few years he became in one of the colonies a thoroughly reformed character, and was admitted into a Christian Church. In coming through the New Cut this evening I was reminded of three poor little children who on one occasion told their teacher when he visited them, that they had been praying that they might see him, and who regarded his visit as an answer to their prayers, being wiser in that respect than some of our great philosophers. They asked their teacher to read the Bible to them, and he read the 14th chapter of St. John's Gospel. When he was about to give them some tracts, one of them said, "Give me a tract with Jesus in it." That, my lord, is what we want in all our schools. What is a Ragged School, or any other School, without Jesus in it? This, I think, shows the good effect of teaching our poor little children. Let me mention another case which happened only a few months ago. A little ragged girl, who was almost covered with ulcers, was taken into one of our hospitals. A lady went to that hospital, sat by her bedside, and read to her about the Good Shepherd. The little girl said, "Oh! I love to hear you read about the Good Shepherd." "Do you love the Good Shepherd?" said the lady. "Of course I do," said the child. "Where did you hear about him?" she was asked. "Why, at Kent Street Ragged School," was the reply. She attended that School for some time, and there she had heard about the Good Shepherd and learnt to love Him. A few days after the conversation which I have mentioned her spirit took its flight to heaven; she died in peace and joy, and what she had learnt about Jesus she learnt in a Sunday Evening Ragged School. Let me now relate to you another story which was told to me by a gentleman in Philadelphia in the United States, who had a Bible class for children. He said to me, "One day as I was walking through the streets, a poor little boy who was selling newspapers approached me and said, 'Cap'n'"—the gentleman was not a captain, but the American children being very polite call almost every one either "captain" or "doctor,"—"'Cap'n, I wish you would come and see our Billy; he's mighty bad.' 'Oh! very well,' said the teacher. 'I'll come and see him to-morrow!' 'Well, but, cap'n, if you don't go and see him to-night he may be dead to-morrow, for he's mighty bad.' 'Then I'll try and go and see him to-day,' was the reply; 'where

does he live?' The boy replied, 'Go down Spruce Street and turn up the Fifth Avenue, then go the left,' and so on. At last I arrived at the place, and I found the boy lying in a wretched little room. Both his parents were drunkards, and drink had done its work. The child was lying in a dark corner amongst a heap of rags. On seeing him I said, 'My dear little fellow, I am sorry to find you in this position; shall I send a doctor to look after you?' 'It wasn't for that, captain, I wanted to see you,' he said. 'Shall I send a nurse to you?' 'It wasn't for that either, that I wanted to see you.' 'Well, let me send you something nice to eat—a little jelly or something of that kind.' 'No, it wasn't that either that I wanted; I wanted to ax you a question.' 'Well, my boy, what is it?' 'Did you tell us fellers the other night as how Jesus died for every feller?' 'Yes, my boy, I did.' 'I thought so.' 'Well, I want to ax you another question. Did you tell us fellers as how Jesus Christ will save every feller wot axes him?' 'Yes, my boy, for Jesus said, "Ask and ye shall receive."' 'I'se so glad, 'cos now I know that Jesus will save me, 'cos I axes Him.'" My friend said that he then turned round for a moment to wipe away his tears, and when he had turned round again, the little fellow's head had fallen back on the pillow, and the spirit had gone to the Saviour who died for ragged children. Oh! my friends, many of you who are engaged in the work of Ragged Schools may be blessed by being enabled to build up, as was done in these cases, living temples of the Holy Ghost, which shall survive the ruins of the universe. You cannot wear an earthly crown; but you may take a poor ragged child from the streets, and, through God's blessing on your teaching, you may so purify and polish its soul, that it will shine in the crown of the King of kings for ever.

The Rev. W. CADMAN, in supporting the resolution, said:—What we have just heard has reminded me of some lines, written shortly before his death, by the late Joseph Payne, in reference to a sermon which he had heard, the title being, "Jesus only." "Jesus only" is the motto of Ragged Schools. I hope this meeting will resolve that there shall be no relaxation of its efforts to teach the Gospel of Christ in Ragged Schools; and I feel sure that, if this be the case, the success which has attended them hitherto will not be wanting in future. While Ragged School teachers have not neglected secular education, the Gospel of the Lord Jesus Christ is that about which they have been most anxious. I have a mission woman under me, who came to me some years ago as a Ragged School mistress, and she has in her room portraits of nine or ten persons whom she brought, as it were, out of the lowest gutter, the history of every one of whom would be most interesting, as showing what Ragged School instruction, under the influence of the Gospel of Christ, has done to elevate those who were in the most degraded condition. I hope that we shall all firmly adhere to this great movement, and determine, not only to continue, but to increase, our efforts to make known the Gospel of Christ in our Schools.

The resolution having been adopted,—

On the motion of Sir R. W. CARDEN, seconded by Mr. W. ELLIS, the following resolution was carried by acclamation:—"That this meeting desires most heartily to thank Lord Shaftesbury for presiding on this occasion, and to acknowledge the loving kindness of the Heavenly Father for permitting his servant to do so for twenty-seven consecutive anniversaries."

The CHAIRMAN, in acknowledging the vote of thanks, expressed his gratitude that for seven and twenty consecutive years he had not been prevented by ill-health, or any other cause, from attending the annual meetings of the Society, adding that, though he had increased in age, he felt younger, if possible, than ever in the vigour of his affection for that Society. (Cheers.)

The meeting concluded with the Doxology and Benediction.

Papers, Original and Selected.

WHERE ARE OUR POOR CHILDREN TO PLAY?

COMPARED with country children, those of our great cities labour under signal disadvantages. One of the most prominent is the want of public playgrounds—no slight element in physical education. Country children have not only shady lanes or hay-fields, but broad gorse-laden commons, where life and health are wafted by every breeze. Who has not admired that thorough English picture of W. Hunt, known as "Happy as a King"? and who that knows anything of boy-life does not relish the answer of a country boy when Dr. Johnson asked him what he would do were he rich? "Why, zur, I would swing on a gate all day." Yes, nature, if not philosophy, had taught him that, if manhood is the time for hard work, childhood is equally the time for play.

But in our great cities—London especially—swinging on gates is out of the question. Thus, in our central districts, far away from our glorious parks, our poor children, if they are to play at all, can only play in the gutter. Hence it is that the Ladies' Sanitary Association kindly send thousands of ragged scholars into the parks in summer; but so many ragged schools are located miles away from the parks that this recreation is out of the question with a majority of ragged schools.

Nor do the bulk of London ragged schools supply the deficiency, for the cost of land is too great to permit any money to be spent for other than scholastic purposes. Thus, out of fifty-four day schools in the western and southern districts, only eight have playgrounds. No wonder then that we see hundreds of poor children, out of school hours, giving a visible illustration of Thomas Hood's couplet—

> "Looking good as gold in a gutter,
> Making of little dirt pies."

That provision ought to be made for this inherent tendency of children, who can doubt? and we cannot but think that if our senators, instead of squabbling about poor laws, and the alarming increase of poor rates, were to devote some attention to this crying evil, a healthy vigorous population would speedily diminish the number of paupers, and empty the bulk of our workhouses. Such

provision of public playgrounds would after all but antedate a period which is thus fore-pictured in revelation, "The streets of Jerusalem shall be full of boys and girls *playing* in the streets thereof" (Zech. viii. 5). Those then who help to bring this to pass now, only antedate the bright time when the whole world shall obey God's physical and moral laws, and so be vocal with God's praise.

The question, which is forced upon us as we penetrate the dismal byeways of London—Where shall our children play?—always leads us to regret that the Peabody trustees do not devote a part of the large funds placed at their disposal to the opening of public playgrounds in the more central districts. It is true that in the centre of their costly piles of buildings there are vacant spaces where the children of the tenants can play; but, properly limited as they are to the tenants, only a small fraction of the population enjoy this privilege. The something more that is needed is this,—the purchase of plots of ground for this special purpose; nor are they so difficult to obtain as at the first glance might appear. For example, it is only recently that the freehold five acres belonging to the Charterhouse were sold. On these, huge buildings have been erected, and that in a district which already over-teems with life like some human warren. Had, then, the Peabody trustees bought this plot of ground and given it to the public in perpetuity as a recreation ground for the old, and as a playground for the young, who can estimate its value to a district miles away from any of our public parks? The same remark applies to the large plot of ground recently occupied by the Magdalen Asylum in Blackfriars Road. We cannot help thinking that if, instead of building another barrack-like pile, the Peabody trustees had bought it as a playground, they would have done much to change the fever haunts of the New Cut into healthy spots, and the death-rate would speedily diminish.

That our poor children would have appreciated this boon a visit to the Inner Temple Gardens any fine summer evening will amply prove. There, thanks to the benchers, for many years hundreds of children living in the very heart of London, have been enabled to obey our Saviour's words, "Consider the lilies how they grow." Nor are the flowers or shrubs ever injured, neither are the children rude or boisterous; and they are thus taught a great lesson of self-discipline, the value of which cannot be overrated. But we cannot better depict the scene than by giving a pen-and-ink sketch by a writer in the *Pall Mall Gazette*.

He says that "they come from the shady lanes of Shoe and Fetter—from the gardens and groves of Clare Market, where the evening breeze is heavy with the perfumes of fish and vegetables—from balmy Whitefriars, where the tall gasometer sheds its fragrance. A large percentage consists of babies in arms; in fact, nearly every pair of arms long enough and strong to embrace and support a baby is employed in carrying a baby. There is hardly a child above the age of four years, and adequately stable upon its legs, that has not one of these small parasites clinging to it. Both children and babies are very different in appearance from the country articles of the same species. Not that there is anything sickly or feeble in their appearance; on the contrary, they are, upon the whole, a tough and wiry-looking lot of children. But it is a certain air of what may be called *wideawakeness* that distinguishes them from the corresponding country produce. It is a marvellous life, when one comes to think of it, that of the child of the London back streets. Its very play is a serious matter. But there is much more work than play in it. There is probably not one of these children that is not competent to take charge of a small marketing commission, and bring back the change correct to the uttermost farthing. All their early training tends to give smartness, self-reliance, and presence of mind. Long before it can walk, a London child is made familiar with all that turmoil which so paralyses and terrifies the country mind.

"Still, precocious little men and women as these children are, they can be children, and enjoy being so just as much as their country cousins. No one can have any doubt on that point who has seen that gathering at the gate of the Inner Temple Garden on an August evening. It is a sight to see—when the head porter, a man of military bearing, standing knee-deep in small children, reviews the troop with a pleasant expression, and throws open the gate—how the pent-up flood surges all around his legs, tumbles down the steps (which luckily are low) in cascades of children, and spreads out all over the garden with a shrill hubbub such as might persuade the intelligent foreigner that the honourable benchers, not knowing what to do with their surplus funds, had set up an infant school of law."

This pleasant picture leads us to regret that our question—"Where are our poor children to play?"—is not answered by the trustees of Lincoln's Inn Fields opening their eight acres, with their

magnificent trees, as a recreation ground in the evening when the legal hives have shut their ponderous briefs. So Gray's Inn—amid whose stately trees Lord Bacon loved to meditate—might be thrown open to the tenants of the "slums" which abut on its eastern boundary. This, we doubt not, among other benefits to all classes, would tend to reduce the terrible death-rate of those wretched courts.

The new School Board can also do much to answer the question —"Where shall poor children play?" From the heavy cost of land in London it may not be considered advisable to purchase an additional half-acre of ground for this purpose; but surely the school-room might be so raised as to leave the basement as a play-ground. This is already done in the case of many National and British schools erected with the aid of the Privy Council, and so sanctioned by the Government inspectors.

We trust that those suburban commons which have for many generations been devoted to school excursions will be preserved to their ancient use. Just imagine the physical effect on the miles of misery in the far East were the Crown to yield up its forestal rights over Epping Forest. By these rights it is constituted a trustee for the public—regal rights which can never, we think, be better exercised than when exerted for the physical weal of the masses. Here we may express our grateful feeling to the Board of Works that they have made such an agreement with the lord of the manor as will preserve Hampstead Heath to the public for ever.

This question—"Where are our children to play?"—becomes more important than ever. London increases by nearly 50,000 every year, so that, leaving out Woolwich, Norwood, and other country places included in the last census, London proper has now a population exceeding 3,000,000. If, then, London is thus permitted to encroach upon the suburbs without any recreation grounds being supplied, our children will grow up puny and nerveless; unable to do a fair day's work, they can only add to the pauperism which is already, from its gigantic proportions, a disgrace to our civilisation. Nor will this be all. We may expect as an ultimate result the outburst of a plague far more dire than that portrayed by De Foe. For if we choose to outrage the physical laws of the Creator, we must ultimately pay the penalty in physical suffering, if not in national ruin.

NOBODY:

A BIOGRAPHY IN TWO PARTS.

By Mr. Edward B. Aveling.

PART I.—A CITY WAIF.

A London street on a damp, rainy evening: the street in the neighbourhood of St. Giles; the evening drawing on into a December night. No honest snow falling, but a sneaking, insidious, stealthy soaking rain—no, not even rain—the word is too good for it. It is something that is neither rain, nor sleet, nor hail, but would have you think it is all three, while it makes you wet through under false pretences. Nobody about on such an evening as this. Scarcely anybody; only a ragged and very dirty boy, crouched down against a post. Oh, that! He *is* nobody, Yes nobody 's about. Stay; surely here is someone striding manfully through the slush. Someone, too, in respectable clothes, with a hat and umbrella—ah, yes, somebody *is* out this evening; for the coat and the hat constitute largely the difference between the somebodies and the nobodies. Somebody is hurrying past the post when he hears a groan. Being an exceptional Somebody, he stops, and with difficulty making out that there is a living creature huddled up at the post's foot, bends down and says, not ungently, "Hullo! what's the matter?" "I'm cold," says Nobody—his very voice that sounds old—so old--shivering! Why don't you go home, my man?" asks Somebody. "Got no home,"

"Where's your father?" "Ain't got none."

"Where's your mother?" "Dunno."

Again an exceptional Somebody, for he asks no more questions, but, reaching down a long arm, lifts Nobody on to his feet, and begins hurrying him away under his sheltering umbrella. "You let me alone, can't yer?" cries Nobody, wrestling violently, with chin burrowing into his breast, as is the manner of his kind. "I ain't done nothing to yer."

To poor Nobody, who is of Ishmaelitish tendencies, believing that every man's hand is against him, Somebody, never loosing his hold nor stopping, explains that he means him well, and is but taking him home.

"'Ome!" says Nobody, still resisting, "I ain't got no 'ome, I tell yer."

"I am taking you to my home."

"Yourn! Oh! you be blowed."

But his captor declines to be "blowed," whatever that may mean, and hurries him on; poor Nobody, ever a waif and stray whom any current of the weakest can carry with it, gives up resistance, and shuffles along mystified, yielding himself to his fate, as in a dream.

Home is soon reached, and Nobody half stumbles, is half carried, into a warm room, and is wholly pushed into an easy chair by the fire, from which easy chair but for his weakness and astonishment he would most undoubtedly have risen again like a ragged Jack-in-the-Box, for its softness and springiness are such novelties to him in connexion with anything to be sat upon that he is almost alarmed. But he sits still watching his new friend lighting the gas, and stirring up the fire, and busying himself about the room. A ragged

figure this Nobody—ragged in dress, which dress is indeed more akin to that of a scarecrow than a human being's. Ragged, too, is poor Nobody with respect to all that moral clothing that the Somebodies and the Nobodies both come into the world with, that moral clothing of self-respect and truthfulness and purity, and other the like heaven-woven garments—that moral clothing which we Somebodies—for we are of course all Somebodies here—imagine we keep so unspotted and so untorn, seeing not in our pious upraising of eyes at the shameful way in which the Nobodies are tearing and bemiring theirs, how filthy a tattered rag we ourselves are all too frequently clothed in. Poor Nobodies! torn and dirty truly are the robes wherein heaven dressed your minds and souls, but never surely irretrievably gone, as indeed we see when the Somebodies stop raising their eyes, and taking to raising their hands, teach you better things.

Ragged, unwashed, uncombed, with a wild look as of a hunted animal in his eyes, incessantly shivering even in this warm room, with hands that wander up and down, to and fro, furtively picking at his rags—this is Nobody. At length he speaks to his captor, who is silently preparing tea. "I say, mate what are you a doin' of?" His voice is terribly weak and hoarse and uncertain. The other looks up and replies cheerfully, "Getting you some tea." "Wot! getting me some grub? Get out with you." "I am, I assure you." "Wot for?" "For you to eat, of course." He pauses on this reply for a few moments—then he resumes, "I say, mate, wot are you so jolly kind to me for? I never done nuffin for you."

His companion takes a book from the mantelpiece, turns over a few pages, and places it open before Nobody, who stares vacantly at it, then turns his head away with a half sob and grumbles out, "I dunno how to read."

"You shall soon learn, if all be well. Let me read my reason for showing you kindness from this Book. "For" (Matt. xviii. 10) "I say unto you, that in heaven *their angels* do always behold the face of my Father who is in heaven."

"Their hangels," says Nobody, trying to raise himself, but falling back exhausted—"whose hangels?" "The children's," answered his friend.

"Wot, the kids?" "Yes."

"I'm a kid, ain't I?" "Yes. How old are you." "Ten." His companion started, the boy looked sixteen at least in the face.

Nobody resumed—"'Ave I got an hangel?" "Yes."

"Wot! up in evin?" "Yes. Do you know what heaven is?" "Oh! lor yes? I've 'eered lots about it. There's music and flowers and stars and everybody's very good and very clean and's got lots to eat. But you're sure Iv'e a hangel, mate." "Yes, quite sure."

"Wot, a lady with white wings and a long white dress? Oh my, what does she do for her living?" "She is always looking at God."

"Wot? ain't she afeard to do that?" "No; she is pure and good."

"I say, mate, if I got pure and good, could I look at Him?" "Yes." "Wot! without blinking?" "Yes."

"Oh, my! Wot else does my hangel do?" "She is always looking at you."

"Does she see me looking so ragged as this?" "Yes."

"Do you think she ever saw me prig?" "Yes." "Oh, my!"

"But you knew that God saw you always." "Yes, but I didn't think He troubled 'is 'ed about me. I say, does she hear me too, mate?" "Yes." "Wot, 'ear me swear?" "Yes." "Oh, lor; I'll never swear no more."

By this time his new friend, who has not, like too many people, allowed his talking to interfere with his working, has got tea ready, and throwing open a folding door, he invites Nobody to come into the bedroom and wash. Whether it be on account of his weakness, or of the inherent affection for being dirty peculiar to his race, Nobody declines. "No, I don't want to wash, mate." But a thought comes across his mind and he adds, "Wait a bit tho', you're sure I've a hangel, mate." "Sure."

"And *she's* clean, ain't she?" "Yes."

"Then blow me if I won't be clean too."

And he makes an effort to rise, but he is powerless, and once more falls back into his seat. His friend is at his side directly." "My poor boy, I'd no idea you were so badly as this. You are really ill." "Well I do feel a bit queer, mate," the weak, labouring voice makes answer, "I'm so cold outside and so 'ot in." "You will feel better when you've had something to eat and drink and—"

"Yes, but mate, I wants to wash, you know, I'm not agoing to have my hangel ashamed of me."

"I'll help you across" his entertainer answers, and leaning on his strong arm Nobody slowly, painfully traverses the room, so slowly, so painfully, that his companion sees and does the best thing for him—he gets him into bed as soon as he has washed him, and so poor Nobody is lying for the first time in a comfortable bed, yet hardly conscious of the fact, so broken down is this poor city waif.

COVENTRY RAGGED SCHOOLS.

It is some years since Ragged Schools were founded in Coventry. That town has a population exceeding 45,000. Many of the labouring class are engaged as ribbon weavers, and, like all whose living depends upon fashion, they are subject to periodical panics, and, like that of a kindred class in Spitalfields, distress becomes a chronic feature of the lower social strata.

It is no wonder, then, that amidst the ancient streets of Coventry, "slums" akin to those in London abound. For these, three Ragged Schools have been instituted in distinct localities, but all under the same zealous management. The object of the founders was thus concisely stated in the original prospectus—"The Coventry Ragged School is an institution having for its object the gathering together of the Ragged and Destitute Poor, especially the young, to teach them the elements of secular knowledge and Christian truth."

Steady work is going on at each of the schools in New Buildings, St. Nicholas Place, and Spon End. But much of the work of the teacher is lost in consequence of the incompleteness of the system as compared with opera

tions in the metropolis and other large towns—a system which embraces not only "regular daily tuition," but an exercise of parental authority over the children, whereby they are kept from the evil influences of home and bad associates, and are started upon some honourable career. But with the means placed at the disposal of the Committee, the result is as good as might be expected, especially as the work is *entirely* voluntary, for the workers are principally men and women who have to "bend their energies" and "consecrate their wills" to every-day hard work for their own maintenance.

The average number in attendance at the various Sunday Schools is about 500, although there are many more upon the books. They are all open on Sunday evening—the best time for a real Ragged Sunday School. The homes of absentees are regularly visited, and the results are reported to the superintendents.

In addition to the work in the Sunday Schools, there are Night Classes during the week, all of which are well attended. At some of these reading, writing, and arithmetic are taught, and at others the girls are taught to sew.

There is also a Clothing Club which, like their kindred clubs in London, has proved one of the most valuable means of improving the outer aspect of the scholars that could have been devised. It not only makes the children respectable in appearance, but teaches them saving habits. The material of which the garments are made is purchased in large quantities advantageously, and the children are charged a little less than the cost price of it, the balance being made up by small voluntary contributions. The work is done by a number of ladies, either at their homes or at their school in St. Nicholas Place.

A Mutual Improvement Class, consisting of about 30 boys and young men, is carried on at the Spon End School-room every Saturday evening. At first it was held under the presidency of some member of the Committee, but now it is for the most part under its own direction; and although the proceedings are somewhat "crude" in character, and at times rather rude and stormy, yet the result is not without good—although some of the members, it is to be feared, are frequently drawn away by the "garish" attractions of the tavern or the music-hall. It is pleasing to be able to report that some of the members have been induced to attend an early Sunday morning meeting for Bible study and prayer. There is in connection with this class a Library consisting of about 200 books.

A Sick Club, which provides blankets, &c., to be lent to poor children in times of illness, has been especially useful in cases of fever.

A Penny Bank is also in existence. During the past year there were 144 depositors, and the amount deposited was £36.

Amongst other operations there are meetings for adults, which are well attended, and are doing much social and spiritual good amongst a class worn out with sin and sorrow.

And what do these operations, embracing, as they do, 600 souls, cost? When we state that the united expense is covered by less than £80, we think every reader will regard these Coventry Ragged Schools as marvels of cheapness. The economy thus shown is, doubtless, in part due to the fact that all the workers—many of them labouring men—are unpaid; yet it

speaks volumes for the Christian earnestness of these sons of toil. It fully shows that they at least accept the maxim of the late Duke of Wellington, "If you want a thing well done, do it yourself!" It also supplies a hint to our chancellor of the exchequer, that efficiency is quite compatible with economy.

The Committee thus concluded their last report:—

"The time will soon happily arrive when Government will render considerable aid in educating and refining the class spoken of. But the new system can of necessity supply little more than secular teaching to a portion of those who attend Ragged Schools, many of the scholars being above the usual school age, so that most of the agencies now in operation in connection with the schools will still be required. They therefore ask for a continuance of the aid of their friends in order to carry on the work there is still to do, the most important part of which is teaching the gospel of Christ, believing this to be that vital part of education which tends to make the secular knowledge imparted a power for 'good' instead of 'evil,' and preventing a transition merely from a 'coarse' to a 'refined sensualism.'"

May the aspirations of our Coventry friends be fulfilled a hundredfold, and their Ragged Schools long shine brightly as God's beacon amid the moral "darkness that may be felt."

DESTITUTE CHILDREN'S DINNER SOCIETY.

During the year commencing 1st October, 1869, and ending 30th September, 1870, the Destitute Children's Dinner Society opened 58 dining-rooms in the most impoverished localities of the metropolis; 147,858 dinners were supplied to the ragged or destitute children attending schools in their respective neighbourhoods. This is 37,050 more than the prior year.

The dinner provided is essentially a *meat* dinner. It consists of an Irish stew, composed of beef and mutton, potatoes, barley or rice, onions, &c. accompanied by a piece of bread to each child, in the proportion of about half-a-pound of meat to each child's dinner.

It is satisfactory to learn that no less a sum than £325 9s. 6½d. was contributed in *farthings*, halfpence, and pence by the poor children themselves. The total sum expended from the general fund of the Society for the dinners during this period was £1,233 10s., while the working expenses of the Society amounted to only £116 15s. 10d.

It will thus be seen that the operations of this Society are not only appreciated, but that this work is extending itself. The letters that are month by month received by the Committee from superintendents of dinners, in submitting their monthly accounts, abundantly testify to the good that these dinners are doing, and to the eagerness that the parents of the poorer class of Ragged School children show in order to obtain the advantages of the dinners for their children.

The gentlemen of the Working Committee from time to time visit and inspect the dining-rooms in different parts of London. Nearly all the dinners have thus in their turn been visited and reported on by some

member of the Working Committee. As one result of these visits, the Committee pointed out, what is not always understood by superintendents applying for grants or by the public, that the dinners furnished by their funds are, by the rules of the Society, limited to children attending Ragged or similar schools. A grant was refused during the year upon the report of one of the Working Committee, on the ground that tickets for admission were distibuted, like any other parochial relief, through the district visitors to the necessitous families in their respective districts, without due regard being taken to the fact whether they were given to school children or not. In the original idea of the founders of the Society these dinners were intended for school children who should come *in their ranks*, with their teachers or monitors, direct from their schools, or, as in many cases is the fact, eat their dinners in their own school-room. For the directors *do not profess* to give dinners to street Arabs, or to poor children as such, but to strengthen and ameliorate the condition, physical and material, of those children who are at the time enjoying the opportunities of some mental and moral training, thus increasing the probability of turning out men and women better fitted than they would otherwise have been to cope with the difficulties and privations of more advanced life. More than this, in these days of enlightened ideas on principles of charity, the Committee feel that they can only justify the Society's existence by adhering to this principle. Sir Charles Trevelyan has recently laid it down as a main principle, "that to relieve destitution belongs to the Poor Law, while to prevent destitution is the peculiar function of charity;" that the main function of "charity is, by securing a proper training of the young, to break a continuity of that permanent caste of the poor and vicious which is the curse of our civilisation." This Society, then, does not undertake to relieve destitution, but does its peculiar office towards helping to "secure a proper training of the young," with the hope of thus materially assisting "to break the continuity of the permanent caste of the poor."

SCHOOL AGENT'S WORK.

No. I.—West and South.

From Mr. Hytche's Seventeenth Annual Report we make the following extracts, as showing the condition of the Schools under his visitation.

In the west and south there are seventy-eight Institutions—forty-two of these being planted in the south.

During the past year two Institutions were commenced, viz.—1. *King Street, Rotherhithe.* This Institution includes a Sunday Evening School, attended by 200; a Week Night School, attended by 100; a Mothers' Meeting, and a Ragged Church. 2. *Windmill Street, New Cut.* This Institution conducts a Sunday Morning and Afternoon School, attended by 60; a Mixed Day School, attended by 140; a Farthing Bank; and a Ragged Church.

During the past year the following Schools were reorganised and strengthened, namely—1. *Bell Street, Lisson Grove.* In consequence of

death or the removal of the principal supporters, the Committee were about to close this School. Another body of friends, however, offered to carry on the School if the debt was liquidated. This object being effected, partly through your aid, this valuable Institution was saved from extinction. 2. *Cottage Place, Waterloo Road.* The Treasurer was compelled to give up this School through ill-health. In accordance with advice of Agent, the Surrey Chapel Committee, from whom the building was rented, agreed to carry on the School as a part of their operations. 3. *Pear Street, Westminster.* In consequence of the removal of the chief supporter to Ireland, this Institution was endangered. Some influential gentlemen in the district, however, accepted the charge of this School, and the Committee being larger, its cessation was averted. As a result of some new arrangements, long suggested by Agent, the Sunday School, which was not attended by 30 scholars, has an average attendance of 70.

All the Schools in my district were regularly visited. As usual, the greater number of visits were paid to those Institutions which most required advice. Such advice was almost always kindly received; and as a result, in some cases, the existing operations were strengthened, and in others, more machinery was added.

During the past year I paid the following

VISITS.

Sunday Schools	72
Day Schools	394
Night Schools	205
Conferences or Special Business	73
Local Committees	7
Public and Social Meetings	21
Parents' Meetings	16
	788

During the past year there were 45 new operations, most of which are in a healthy state. The following is a list of these extensions, namely—5 Sunday Schools; 3 Day Schools; 4 Night Schools; 4 Penny Banks; 5 Clothing Clubs; 3 Parents' Meetings; 10 Penny Banks; 8 Children's Churches; and 3 Ragged Churches.

The number of distinct operations conducted by local Institutions shows what a powerful machinery they wield for the social and spiritual welfare of our poorer brethren. The following is a list of these

OPERATIONS.

Sunday Afternoon and Evening Schools	92
Day Schools	84
Night Schools	78
Boys' Industrial Classes	8
Girls' Industrial Classes	55

OPERATIONS—*continued.*

Penny and Farthing Banks	43
Clothing Clubs	37
Children's Churches	13
Bands of Hope	23
Mothers' Meetings	40
Working Men's Clubs, &c.	10
Infants' Nurseries	2
Ragged Churches	42
	527

SUNDAY SCHOOLS

are conducted by *seventy-two* Institutions. In addition, ordinary Sunday Schools are carried on in three buildings. Of these Sunday Schools, thirty meet in the morning, when the attendance is 1,108, or an average of 37. At the fifty Afternoon Schools there is an aggregate attendance of 5,219, or an average of 104. The forty-two Sunday Night Schools are attended by 7,164, which shows an average of 170.

In addition, thirteen Schools hold Children's Churches on Sunday. They are attended by 1,050 children.

There are 1,021 teachers enrolled; but of these only 600 attend on Sundays. Thus hundreds are kept out of School on Sunday evenings, not for want of space, but from the staff being too small. On several occasions, for example, the boys of George Street were excluded, for, with seventy girls, there were only six teachers, excluding the superintendent.

Too many Sunday Schools suffer from the system of relays. Many of such teachers forget the evenings they promised to attend, so that their class is either without a teacher or disorderly. Agent advises that a list of such relay teachers should be suspended in the schoolroom, with the evenings they promise to attend, and that, in the event of non-attendance, they be requested to send a substitute.

Here it may be mentioned, as a pleasing fact, that about fifty of the teachers were scholars in the very Schools where they now teach. For earnestness and punctuality they are models to the whole staff. Again, it may be reported that at Church Place nine of the Sunday night teachers, as well as the efficient superintendent, are butchers. They are all communicants.

The *York Mews* Sunday Afternoon School was conducted by some Christian friends who rented the building for worship. On their removal last spring the School was closed. After some weeks it was reopened by some members of the Marylebone Christian Young Men's Association. They now also conduct an Evening Sunday School. Agent had often advised that the *Gray's Yard* Boys' School should be placed under a male superintendent, and be carried on in the large lower schoolroom. This has at length been done, and the attendance has increased. The School in *Walker Street* was closed for some time for want of a superintendent. It is now reopened, but is weak for want of teachers. Thus, on Sunday afternoon, December 11th,

there was but one teacher present. *Pear Street* Sunday School has been re-organised under a male superintendent, as Agent advised. As a result, the attendance has trebled.

Most Sunday Schools were in fair order last year; some, indeed, might vie with any ordinary well-disciplined Sunday School. In the bulk of cases where disorder was prominent it was due to one of three causes, namely:—1. The teachers came *after* the opening exercise had commenced, and in their absence their classes amused themselves. It would be well if every teacher would accept the dictum of an experienced superintendent, "Ragged School time means ten minutes before the hour fixed for the commencement." 2. Some teachers mark attendance during teaching time instead of at close of school. In one case Agent had to complain that most of the teachers marked the attendance during the delivery of the address. The teachers being thus inattentive, the bulk of the scholars naturally followed their bad example. 3. The opening exercises, especially prayer, are often not only too long, but more fitted for adults than scholars. On two occasions the Scripture reading, exposition, and prayer occupied twenty-five minutes. As might be expected, the scholars were restless the whole time. In accordance with Agent's advice this bad system was abandoned.

There is often unnecessary noise on leaving school. But this can be easily remedied if the classes are not permitted to leave before the superintendent calls out the teacher's names. In addition to this, the teachers of Broadway head their class on leaving.

As a means of deepening religious impressions, the teachers of Brook Street and Lansdown Place occupy the fifth Sundays with a special service; the elder scholars of Collier Rents and Harrow Street are also met on a week night for private converse and prayer.

Senior Bible Classes are connected with 22 Sunday Schools, with 434 members. From these classes substitutes are obtained when classes are vacant. Some of these have already become regular teachers. Fifty former scholars now act as teachers.

Forty-four schools hold prayer-meetings; at these about 1,300 teachers and scholars attend. Agent invariably advises that they should be held at the close of the Sunday-night Schools, one benefit being that they make up for absence from public worship.

DAY SCHOOLS

are conducted by fifty of these institutions. In addition, cheap pay schools are held in seven buildings, thus making 60 buildings used in the day-time. The Ragged Day Schools may thus be classified: 44 mixed, 22 infants', 9 boys', and 9 girls', or 84 distinct schools. The number of scholars registered is 9,200. The attendance of scholars much fluctuates; but 8,079 were present at my examinations. The Day Schools are taught by 89 paid teachers, aided by about 200 paid monitors—all scholars.

During the past year Windmill Street was opened as a Day School. The average attendance is 140. The Ragged School in Davies Mews opened a penny a-week school in opposition to Agent's advice. The plan so failed

that out of 80 scholars only 9 paid. It is now a free school. Townsend Street opened a Free Day School last summer; it is attended by about 200, scarcely any of whom knew the alphabet when admitted.

Class Rooms for Infants have been built, or adapted, by Bell Street, Noel Street, and Brook Street, and are of great service, for the more the infants are separated from the elder scholars the quieter is the school, and more easy is the classification and general discipline.

The bulk of our Day Scholars attend some Sunday School. Even those Day Schools to which no Sunday School is attached are no exception. For my questions elicited the names of the Sunday Schools at which they attend. The paid teachers materially assist Agent by testing such attendance every Monday morning.

The attainments of the scholars were again tested. The result shows an improvement. At the examination 8,079 were present, of whom 4,284, all of whom had reached six years, were examined individually. The following is the result:—

Life of Christ: good, 151; moderate, 557; total, 708. Reading: good, 859; moderate, 792; total, 1,651. Writing: good, 929; moderate, 1,570; total, 2,499. Addition, 1,998. Subtraction, 1,128. Multiplication, 880. Division, 727. Multiplication Table, 740. Notation, three figures, 1,348; four figures, 913.

Many Day Schools were without any "Time Tables," so that a visitor did not know what to expect at any given hour. Agent specially pressed this need on the teachers during the past two years, and now most Day Schools have a regular time table, many of which Agent has helped to frame or to revise.

NIGHT SCHOOLS

are held in sixty buildings. They are thus divisible:—31 boys', 28 girls', and 19 mixed, giving a total of 78 distinct Night Schools. The scholars enrolled are about 5,500. The nightly attendance exceeds 3,000. Sixty-three are taught by paid teachers, and 15 solely by volunteers.

The age of the scholars is, on the whole, suitable for a Night School; some indeed refuse any under eleven years. But, in every really ragged district, there are little starving, shoeless children who crave admission as there is either no fire at home, or their wicked parents lock them out in order that they may be able to spend their evenings in the pot-house. For these, though too young for such a school, the Night School is a real place of refuge, and their conduct shows that they appreciate this kindness.

A few cases from my journal will indicate the need of our Night Schools, and show to what evils society would be exposed were this attempt to meet the social claims of our wild tribes abandoned. *Amicable Row.*—Twelve lads were excluded with great difficulty because they persisted in chewing tobacco, and throwing the quids at better-conducted scholars. *Webber Row.*—The juvenile "roughs" of New Cut kept running up the ladder-steps by which the Boys' School is reached, shouting like maniacs. *Cottage Place.*—After stopping the key-hole with clay the windows were pelted; drumming on the door varied this pastime. *Richmond Street, Walworth.*—

A new master being engaged, the lads inside "measured him up." Those outside imitated cock-crowing and thieves' whistle. *Bell Street.*—The boys shouted on my entrance, and sang parts of vile songs during the evening. Some were ejected, as they persisted in turning "wheels." *Grotto Passage.*—About a dozen girls kept running up the stairs shouting. As the quieter scholars entered they tried to pull them down-stairs, or struck them so slyly that the culprit could not be detected. But, on the whole, the order of our Night Schools is satisfactory; and if the "roughs" outside could be induced to attend and behave properly there would be little ground of complaint. But I cannot but express deep regret that there are in most districts such large gangs of juvenile "roughs," who do not attend any Night School. Not only are they growing up a curse to themselves and society, but their greatest delight—next to gambling and fighting—is to annoy the school. It is here that a large band of missionary teachers is needed; and where, as in the cases of Richmond Street, Maida Hill, and Park Walk, Chelsea, they are found willing to work for Christ, no difficulty is found in obtaining their attendance.

As most Bands of Hope assemble in the evening, they have had a beneficial effect on the attendance. Thus, at Victoria Place, Boro', about twenty rough girls, almost young women, have been led to attend the Night School through becoming members of the Band of Hope. I think that, if instead of devoting the whole evening to the Band of Hope, the first moiety were devoted to secular instruction, Night School attendance would materially increase. In fact, wherever amusement forms part of, at least, one evening's course of study, those Night Schools are most popular. Thus, the Broadwall Choral Class, the Doughty Street Drawing Class, the Lancaster Street and Noel Street Reading Classes, the Nelson Street Library Class, attract and discipline such rough groups as we rarely find in Ragged Schools.

I think it right to reiterate my complaint of the want of fires in too many Night Schools. Whether they are street boys or in work, they come in half-frozen, with little prospect of a fire when they go home; so that they look cheerless, and the fingers are too cold to hold the pen properly. No Night Schools are so popular as those where a good fire sends a glow through the system; and such attention to their physical comfort wakes that gratitude which is oftimes the best teacher of order.

INDUSTRIAL CLASSES

are conducted in eight Boys' Schools, with 130 members. They are usually confined to tailoring, shoemaking, and knitting. But, in addition, the Schools at Maida Hill and Croydon teach printing and paper-bag making, and that at East Greenwich wood-chopping.

As needlework necessarily forms part of the training of females, I am glad to report that there is no falling-off in this branch. Thus, in fifty-six Girls' Industrial Classes, about 1,600 are regularly employed. Some, in addition, clean the schoolroom on Saturday; and, in those Schools were dinners are given, they help to cook and wait at table. During the autumn, some were engaged in picking lint and making paper pillows for the wounded in the

Franco-Prussian war. The girls of Green Street and Croydon make shirts for the Night School boys—an example which might well be copied generally.

SANITARY.

Probably in no respect has Agent's visitation been found more beneficial than in suggestions for the sanitary improvement of the School, and not rarely of the district.

One crying evil is those cow-houses which abound in the poorer districts. Though licensed by magistrates after visitation, yet, as soon as the pre-known inspection is over, the cow-sheds become as foul as ever. Thus the odour in George Street is so offensive that often Agent cannot stay in the School.

The health of the scholars was much affected by the wet autumn. Fever raged in many districts, and not only were the Schools thinned, but many deaths occurred. Thus, in November last, 30 were away from New Tothill Street, and about 60 from Amicable Row. In Church Street, 40 had scarlet fever, of whom 10 died; and in Turk's Row, of 35 who caught that disorder, 9 died.

By way of improving the health of teachers and scholars, new Schools were built in Old Woolwich Road and Townsend Street. White Hart Court had its brick floor replaced by a wooden one. Lancaster Street had ventilating shafts inserted in the roof. The Infants' Class of Noel Street, instead of being conducted in the playground, with only a roof open on all sides, is now conducted in a well-lighted and warmed room built for the purpose.

BANKS AND CLOTHING CLUBS.

In my districts there are forty-three Penny or Farthing Banks. There are also thirty-seven Clothing Clubs.

When the Post Office Banks were opened, it was thought that our Penny Banks would no longer be needed, especially as they receive deposits every working day. But, as they do not receive any deposit less than one shilling, and the rules for withdrawal are somewhat complicated, it is found that our Banks are as much needed as ever.

PARENTS' MEETINGS.

The social and spiritual interests of the parents are still considered in two ways, namely, by Mothers' Meetings and Ragged Churches. In my district there are forty Mothers' Meetings, with 1,500 members. There are also ten Working Men's Clubs or Meetings, with about 500 members.

At the forty-two Ragged Churches there are nearly 2,000 attendants. The great difficulty is not, however, so much to get congregations, as to find fit preachers. When, as in the case of Gray's Yard, the right man is found, the congregation soon trebles.

INFANTS' NURSERIES.

Many elder girls are kept from School in order that they may mind their mothers' babies whilst at work. To meet this difficulty Gray's Yard, Ogle

Mews, and Poplar Place have supplied cots, which are much prized by the mothers. But Church Place and Henry Street conduct regular Infants' Nurseries in the upper floors of the buildings. To show the value of this agency, it may be stated that Church Place admitted last year 1,944 babies, which shows a weekly average of 37.

BANDS OF HOPE

are conducted by twenty-three Institutions, with above 2,000 members. At some, no one is allowed to sign the temperance pledge without the sanction of the parents. At others, too, the parents are invited to hear the temperance addresses and songs; and they thus act favourably on a class who, from a low physical system and other causes, are peculiarly liable to inordinate drinking. Those I have visited are conducted in a Christian spirit, and are of great social benefit.

LIBRARIES

are connected with thirty-eight institutions with about 8,000 volumes. In addition, Ogle Mews has organised the regular sale of children's magazines; 1,880 were sold last year. In every case the Library is used as an incentive to regular attendance and good conduct at Sunday School; they also serve to counteract the poison of that impure and criminal literature, which form the staple of the reading in the byeways of London.

CHILDREN'S CHURCHES

show every sign of becoming an important feature in our religious work. Most of our morning Sunday Schools are a failure. Thus the 30 Sunday morning schools in my district only attract 1,108 scholars, or an average of 37. But the 8 Children's Churches gathered at that time have an aggregate attendance of 780, or an average of 97. The total number of Children's Churches is 13, of which eight were established last year. The united attendance is 1,380. Those I have visited are so popular that I should be glad to see a Children's Church connected with at least all our larger schools.

WORKING MEN'S MEETINGS

are connected with ten institutions, with about 500 members. In eight, for a small sum they have the use of a well-lighted and warmed room; in four of these they can have tea or coffee, etc., at cost price. The schools in Exeter Buildings and Horseferry Road have weekly religious meetings for men. Those in Linton Place and Church Place have large Provident Clubs. After deducting the cost of sickness and funerals, the residue of their contributions are divided at Christmas. That at Church Place last year had 69 members, whose contributions amounted to £142 17s. 3d.

SUMMARY.

I would in conclusion refer to a few schools where my advice last year was found beneficial.

1. *Lancaster Street, Borough.*—This school is held under a straw shed,

and abuts on foul stables. Through the crevices in the wall such foul smells came in as made both teacher and Agent sick. On my interposition, these crevices have been filled in, and two ventilating shafts were inserted in roof.

2. *Cottage Place, Waterloo Road.*—Through the illness of treasurer, who was really the committee, the Day School was threatened with extinction. Having suggested plans whereby the cost might be lessened, the Surrey Chapel School Committee has incorporated the Day and Night Schools, and thus these valuable schools have been saved.

3. *White Hart Court, Walworth Road.*—I had often complained of the brick floor of the boys' schoolroom. Being level with the earth, it was cold and cheerless. The committee have at length adopted my advice, and made a wood floor on wood sleepers.

4. *Horseferry Road, Westminster.*—The Sunday School with 300 scholars was removed from our list, because it was connected with the Sunday School Union. Having shown that this was the case with many of the Sunday Schools, the managers consented to rejoin us.

5. *Gray's Yard, Oxford Street.*—For many reasons, I had long desired that the boys' branch of the Sunday School should be separated from the girls' school, and be superintended by a gentleman. The excellent lady Secretary concurred in my opinion, but the services of a suitable person could not be obtained. This object has now been attained, and the boys' Sunday School has already increased.

6. *Bell Street, Lisson Grove.*—I had often suggested that one of the two assistants should have sole charge of the infants. This has at length been done, the gallery on a dwarf floor being boarded in. The Ragged Church, which was held on Sunday evenings, failed. There was no prospect of a Sunday Night School being opened, but in lieu thereof a Children's Church has been opened with signal success, the attendance exceeding 200.

7. *Grotto Passage, Marylebone.*—A gallery for infants was much needed. The master of the Refuge having readily agreed with my suggestion, the Refuge boys, under his superintendence, have erected one for 60 scholars.

8. *Pear Street, Westminster.*—This Sunday School was in a very sad state. The attendance rarely exceeded 20. As the lady superintendent has left London, a gentleman, as I suggested, has taken the management, and the attendance now exceeds 70.

9. *York Mews, Marylebone.*—The Sunday School was removed by its conductors to larger premises, and no Sunday effort was carried on for some time. A new body has not only taken up the afternoon's work, but added a Sunday Night School, attended by 100.

From the facts and figures of this report, it will be seen that, on the whole, the state of the Schools in my district is encouraging. Happily, with the extension of secular efforts, there is no abatement of that missionary spirit which first called them into life. Thus, as we gauge the future, we have every reason not only to "thank God," but to "take courage."

Poet's Corner.

THE SUMMONS.

My ear is full of summer sounds,
  Of summer sights my languid eye;
Beyond the dusty village bounds
I loiter in my daily rounds,
  And in the noontide shadows lie.

I hear the wild bee wind his horn,
  The bird swings on the ripened wheat,
The long green lances of the corn,
Are tilting in the winds of morn;
  The locust shrills his song of heat.

Another sound my spirit hears—
  A deeper sound, that drowns them all—
A voice of pleading choked with tears,
The call of human hopes and fears—
  The Macedonian cry to Paul!

Shamed be the hands that idly fold,
  And lips that woo the reed's accord,
When laggard time the hour has tolled
For true with false, and new with old,
  To fight the battles of the Lord!

O, brother! blest by partial fate
  With power to match the will and deed,
To him your summons comes too late
Who sinks beneath his armour's weight,
  And has no answer but—God speed!

J. G. Whittier.

Teachers' Column.

SECRET OF SUCCESS.

By H. K. Bushnell.

We hear of a great many things necessary to make a Ragged School successful. People say it needs a live superintendent, and so it does; and a good library, fine singing, and papers for the scholars, &c., &c. It needs these, but more than anything else it needs teachers that have been taught of Christ.

The question is asked in the Bible, "How shall they preach except they be sent?" And so we might inquire, "How shall they teach except they be taught?" A teacher may be thoroughly informed on the lesson; he may have question-books and commentaries; he may even understand theology; but unless he be constrained by the love of Christ he will fail of being the teacher he ought. No other qualification can take the place of a warm

heart, for "what comes from the heart will go to the heart." It has been said —and truly—that heart-power is the strongest moral power in the world, and the teachers that have been successful in leading their scholars to Jesus, have had this power.

God is no respecter of persons, and surely he is no respecter of teachers; neither of Sabbath Schools. We read of many Schools in the land that have been richly blessed, and why may not "some droppings fall on" every School. "He is willing, He is able." Teachers, do we realise that we are responsible for the souls that are under our care? God said to Ezekiel, "I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me."

Now, if we are not faithful to the souls of our scholars, will not God require their blood at our hands? Perhaps there are very few teachers who have no interest in or love for their scholars; but oh, how cold and feeble it is compared to the anxiety they ought to feel. It is like a spark of fire that can only be fanned into a flame at the foot of the Cross. "*Without* Him we can do nothing," but "we can do *all things* through Christ which strengtheneth us." "If it tarry, wait for it," and to the earnest, agonising prayer of a faithful teacher, the blessing will surely come—it will not tarry.

Whitefield said, "Give me souls or take my soul," and John Knox cried "Give me Scotland or I die." Now when we, as teachers or superintendents, possess such a spirit, we shall see them coming and asking what they shall do to be saved. Happy is that teacher who has taught in such a way as to deliver his own soul and the souls of those that are under his care; who can say at the judgment, "Here am I and the scholars whom Thou hast given me."

Children's Gallery.

LITTLE KARL'S LETTER.

A LETTER TO OUR LORD.

THERE was a little German boy whose name was Karl. Before his father died, he was often told that when he got a little bigger he would be sent to a good Moravian school. But after his father's death his mother was very poor, and found it difficult to get even food for little Karl.

What was the boy to do? Reading in the Bible the many stories how Christ helped the poor; how He opened the eyes of the blind, and made the deaf to hear and the lame to walk; how He fed the hungry multitudes with bread and fish: yea, and even made the fish in the sea to bring up money when it was needed; "Ah!" said poor little Karl, "He is the one to help me. If I could only get to Him!" He studied long and hard for a plan. At last he said, "I know what I will do; I will write Him a letter." This he did in the German language, and in these words:—

"*My dear Saviour Jesus Christ*:—I have lost my father. We are very poor; but Thou hast said in Thy word that all we ask for in Thy name, God will do it for us. I believe what Thou hast said, Lord Jesus. I pray thee, then, O my God, in the name of Jesus, to give my mother money to send me to the good Moravian school, where the boys get to be wise and good. Then I can serve Thee and help my mother.

"KARL ——."

The letter was then folded and addressed: "To our Lord Jesus Christ, in Heaven." Away he ran with it to the post-office, and dropped it in the letter-

box with a hopeful heart. After a while the post-master was sorting his letters, when he came to this one: "To the Lord Jesus Christ, in Heaven." But how was he to send it there? No railroad car or steamboat goes to that place. "Oh, I guess some mad person has written it." And so he threw it aside.

After the day's work was over, he took up the letter and opened it. His heart was touched by it, and so he gave it to a Moravian friend, who read it aloud in church. A rich lady listened to its appeal, and sent an answer to Karl, saying that she answered it *for* the Lord Jesus, and would send him to that school. Oh, how glad little Karl was for this answer to his letter!

Editor's Note-book.

WHAT ARE YOU DOING?

WHAT are you doing for the Lord? What are you doing for the world?

Christ died for it! What! for the millions of our countrymen?—what! for the tens of millions on the Continent?—what! for the hundreds of millions of heathendom? Look at the multitudes around us, who, we have too much reason to fear, are descending into the gulf of everlasting ruin. See the dark tide of infidelity stealing over the expanse of Europe,—wave after wave washing away the feeble barriers that oppose its progress, promising no pause till a dead sea of utter atheism covers the whole!

What are you doing for them? Why stand ye idle? Is your religion a pretence or a reality? Is the command—"*Go ye into all the world and preach the gospel to every creature*," repealed?

Every month of our existence carries away more than three millions of fellow-creatures, with bodies and souls like our own—carries them silently away, as with a flood in the night! Whither? Have you forgotten? Are there no voices out of the depths into which they are gone? Are there no curses hurled back at an unfaithful Church, which uttered no warning voice, and stretched out no loving hand, which wasted the talents that God had entrusted to her, instead of putting them forth in labours for the salvation of a dying world?

Brethren, is there no blood of souls upon our garments? Blood! alas, are they not soaked in it? Every Christian is his brother's keeper; to let him perish unwarned is *murder!* "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Words and high-flown professions go for nought with Him. True religion and undefiled is practical holiness and active love. God has set a work before us. The field is the world—the world of souls; the work, His will, His service, the holy humble walk, the labouring fervently in prayer, the witnessing for Jesus and His truth, the ceaseless spreading of the great salvation, the hastening of His eternal kingdom of glory—and this, in the faith and in the glory of His might! Oh, let us arise and do it, and our God shall bless us of a truth.

DOES IT PAY?

Let us answer whose hearts swell with joy over the *great* work God has wrought. Pay! Yes, *more than* pays; and had all our past life been given for this one work, we would say—O Lord, take the remainder of our days for another such work. It is nothing to live among ignorant idolaters, or beneath the scorn of Christ-hating Mohammedans, if we may but see the ignorant coming to the light and the truth, and may know that our

blessed Lord Jesus Christ is being exalted among the believers of the false prophet.

God has heard the prayers of His people, and the word of His promise, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," is sure, and will endure till all nations are gathered before Him.—*Heathen Woman's Friend.*

ICE CELLARS.

A FEMALE missionary says:—I go my rounds among the poor, and can say nothing yet of *results;* hardly has a beginning been made. Spring does not immediately follow skating time, nor harvest spring. It is the Lord alone that gives the increase.

I remember when I was last in Swabia I was often asked, How many have you converted? The question always seemed to me to come out of the ICE-CELLAR.

I am not aware, my good people, that Christians are made by machinery. We learn daily that we can do nothing with our own poor strength, for no preaching can of itself convert. It is the Spirit of God who must make the word effectual and impart the new life.

Correspondence.

IMPURE LITERATURE.

To the Editor of the Ragged School Union Magazine.

DEAR SIR,—Will you kindly allow me through the medium of your magazine, to call the attention of the public to the number of indecent papers that are every week exposed for sale. These serials profess to detail all important events, &c., but are illustrated in so vile a manner as to cause every *man* who sees them to blush with shame. Now I believe these papers to be capable of working a deal of harm to our young people, and I for one should very much like to see them suppressed. I think all Ragged School teachers ought to use every effort to stop the deadly poison that is laid down in the way of books and pictures for our children.

I ask you to bring this matter before the public in the hope that some of my fellow-workers, having more influence than myself, will take it in hand, and, I trust, to a good purpose.—I am, dear Sir, &c.,

Leicester. F. REVELL.

[At page 169 of our volume for 1869 our correspondent will find a paper on this growing evil. As the legislature is not likely to interfere, the best remedy will be for Ragged School teachers to disseminate magazines of a pure character, and thus create a more healthy taste. For, in the words of an old writer, "if we fill their sacks with God's wheat there will be no room for the devil's chaff."—ED.]

Facts and Scraps.

FIELD LANE.—On May 3rd, a valuable silver tea service was presented by the teachers of the above school to Mr. and Mrs. Tawell. For above twenty-one years Mr. Tawell has been the honorary secretary of the above institution, and much of its success is due to his earnest and untiring labours. In all these labours of love Mrs. Tawell has taken an active though more private part. Messrs. Griffith and Hytche, of the Ragged School Union, and a large number of teachers, were present, when Mr. Drysdale, on behalf of the teachers, presented these tokens of esteem to their fellow-worker.

YORK MEWS, PADDINGTON STREET.—We regret to record the death of Mrs. Dixon, the chief founder of this school. During her residence in London, their support mainly depended upon her Christian liberality. Even after her removal to Stanstead she still generously subscribed £20 per annum. Her loss will be much felt by the friends of this school, more especially as they have just been compelled to expend a large sum in adapting a new room for school purposes.

RAGGED SCHOOL CHILDREN'S DINNER.—The Marquis of Townshend proposes to give a good dinner to every child attending the London Ragged Schools, and has arranged to do so in companies of not less than 200 children each. The dinner will be taken to the schoolroom, in any part of London, ready prepared, on giving at least a week's notice to Messrs. E. and A. Wackett, and Co., 124, Goswell Road, E.C. In the event of the school not having 200 scholars, two or more neighbouring schools meet in one room for the purpose.

NURSING ASSOCIATION.—A Training School for Protestant Nurses has just been started at 35, Cambridge Place, Paddington, President, Right Hon. the Earl of Shaftesbury, K.G.; Chairman, Major-Gen. Sir A. Lawrence. Lady Probationers are fully trained to fit them for the charge of hospitals, and all similar duty. Young women are trained as Probationers to fit them for the duties of nurses in public institutions and private families. Young women of Christian character will find this an excellent opening for true usefulness. Application must be made to the Lady Superintendent, at the Home.

SERVANTS' TRAINING SCHOOL.—At a recent meeting of the Victoria Discussion Society the topic of reform in our household economy was debated, and Miss Faithfull announced that, under the patronage of the Earl of Shaftesbury and the Countess of Warwick, a proposition is about to be made to remedy the lamentable ignorance which prevails in the country in this respect. A training school for cooks and chambermaids is contemplated, where their duties will be taught them at low rates, while single lessons will be given to occasional pupils, or courses of lessons to those desirous of a complete culinary education.

SUNDAY SCHOOL UNION.—The annual report states that the 12 metropolitan auxiliaries embrace 703 schools, 11,707 teachers, and 192,287 scholars; and the 170 country unions, 2,968 schools, 72,793 teachers, and 569,285 scholars, being an increase as compared with the previous year of 5 unions, 61 schools, 1,090 teachers, and 14,864 scholars. Eighty-four per cent. of the London teachers, and 72 per cent. of those in the country, are members of Christian churches, while 79 per cent. of the former, and 85 per cent. of the latter, were formerly Sunday scholars.

Notices of Meetings.

GREENWICH.

THE twenty-first annual meeting of the Bridge Street Ragged School was held at the Alexandra Rooms, Blackheath. Mr. J. MacGregor presided. The Report, which was read by the Hon. Secretary, Mr. H. C. Pierson, stated that the West Greenwich Ragged Schools (the premises of which are freehold) were commenced in 1849 as a Day School for boys and girls; in 1862 a Night School was added; in 1863 the Infant School was commenced; and, in 1867, a sewing mistress was engaged to teach the girls plain needlework. The Day School for boys and girls, and the Infant School, are open four and a-half days in the week. The master and mistress have, in every way, given the Committee satisfaction. The number on the books of those children who have attended during the past month is, boys, 155; girls, 125; infants, 135; and the average attendance during the year has been, boys, 85; girls, 46; infants, 125. Through the kind help of a few generous friends, and the assistance of the Ragged School Union, much greater teaching power has been obtained since May last, by the employment of six paid monitors in the Mixed School, and three in the Infant School. On the 21st of March the Inspector of the Ragged School Union examined the children, and has given a very satisfactory account of their proficiency in Scriptural knowledge, reading, writing, and arithmetic. Plain needlework is taught every afternoon to the elder girls by a sewing mistress, and many garments for the boys have been made by them. The infant schoolroom, however, is so dark, damp, and low, that the Committee have been very anxious both as regards the health of the mistress and the children. They have, therefore, given directions for a portion of the upper schoolroom to be adapted for the use of the infants, the cost of which is roughly estimated, including the removal of the galleries, at £45. On the 14th of March two girls and one boy received a prize from the hands of Lord Shaftesbury, at Exeter Hall, for having continued for more than a year in one place with good character. The Sunday School is in excellent order; the average number of children during the year has been ninety-three. Mothers' Meetings are held once a week. About thirty-three mothers attend regularly, and the names of three times that number are entered in the books.

The meeting was addressed by Rev. J. W. Bardsley, F. S. Clark, R. H. Martin; Major Brooke; Captain Liebenrood; and Mr. E. J. Hytche.

LOCK'S FIELDS.

AT the fourth anniversary of this School the Rev. W. Alderson presided.

Mr. Dallimore, the Secretary, read a Report, of which the following is a short summary:—The Day School was opened on March 21st, 1870, on which day 70 children were admitted, and 95 more on the following Monday. At the present time there are 487 on the register. The average attendance for the year was 200. The children are taught reading, writing, arithmetic, Scripture history, and geography, and 50 girls are taught needlework. A Sunday Evening School is carried on, at which the average attendance for this year has been 236. This is conducted by a superintendent, secretary, and 23 teachers. Sixteen children have gone from the Sunday Evening School to situations, and six of them took prizes at Exeter Hall in March last. A Mission Service is held on Tuesday evenings. A Penny Bank also forms part of the work; and during the year 315 depositors paid in £62 9s. 7d.]

Papers, Original and Selected.

OUR PAID TEACHERS.

In the last Report of the Ragged School Union a paragraph was devoted to the voluntary teachers engaged in the London Ragged Schools. It speaks much for the missionary spirit of the Church of Christ, that 3,351 persons of all denominations and of all ranks, from the ennobled down to the cabby, are steadily engaged in trying to win our "gutter children" for Jesus. When it is added that no less than 306 were once scholars in those very Ragged Schools where they now teach, it shows how reproductive our work has been; nor is it any exaggeration to affirm that for diligence, aptitude, and piety they are models to the whole working staff. Too much praise cannot be accorded to these unpaid missionaries, who are thus fulfilling the Divine command, "Do the work of an Evangelist;" and we doubt not that they will ultimately find that the promise was not given in vain, "They that sow in tears, *shall* reap in joy."

But there is another large and equally important staff of workers of whom less is known. Their names rarely appear in print, and their voices are still more rarely heard on platforms. Yet it is not too much to intimate that much of the success of our movement, especially during week-days, mainly depends upon their talent, conscientiousness, and zeal. Need we say that we refer to our PAID TEACHERS? Their present number is above 350. A few of these were formerly scholars in Ragged Schools, usually graduating as paid monitors, of whom there are now 606. Some of the paid staff were regularly trained as pupil-teachers, or hold the certificates of the Privy Council Inspectors; but the bulk were attracted to the work from the aptitude they showed as voluntary teachers in Ragged Schools.

As might be expected, there are great differences as respects attainments and energy in so large a body; but the bulk, for earnestness and teaching tact, may well compare with any of those who are connected with the Government. This inference is supported by a fact which recently cropped out in the educational

inquiries of the London School Board. The sub-committee requested the attendance of three of the paid teachers, in order that they might learn the subjects of study, and the methods employed, in our Ragged Schools. After their examination, Professor Huxley, who presided, said that, up to that time, he thought the Home and Colonial were the best teachers, but now he doubted which were best, Ragged School teachers or the Home and Colonial. As Mr. Huxley has never been identified with Ragged Schools, his judgment as to their qualifications must be regarded not only as impartial, but as decisive.

Another fact may be recorded to show the mental and spiritual qualifications of many of our male teachers, namely, that several former masters have been ordained for the regular ministry. One of these is the much-esteemed vicar of an East-end parish. To ordination, but this offer he declined, as he thought that he could another master the present Archbishop of Canterbury offered do more for his Redeemer as a Ragged School teacher. Several, including the last case, are usefully engaged as conductors of Ragged Churches, and some show much power as open-air preachers.

To show how much the *heart* of our best teachers is in this work, it may be recorded that several have borne the "burden and heat of the day" for above twenty-one years. Thus last year the master of the Old Woolwich Road School was presented with a handsome family Bible, on completing his twenty-second year of service. So the mistress of the Ragged School in Giffin Street, Deptford, was last year invited to a social meeting, and publicly presented by the committee with a purse containing twenty guineas as a mark of respect for twenty-one years' faithful service. One, in fact, of our paid masters—the founder of Field Lane Ragged School—has been engaged in the work for about thirty years, either as a voluntary or paid agent.

The sympathy for the poor works in many of our paid teachers like a very passion, so much so that they live in, and live solely for the work. Thus, for example, they are often the only persons who visit the sick or dying beds of their scholars, and out of their scanty means they contrive to supply those little dainties which can alone tempt the appetite of sick children. Oh, how eagerly these poor sickly ones yearn for the visit of their best earthly friend! and how joyously many have entered their Father's house

clasping the hands of those they loved so well! Once, on entering the Ragged School in Poplar Place, Bayswater, we saw the infant teacher in tears. "What is the matter?" we asked. "Oh, sir," she replied, "three of my scholars have just been burnt alive in the great fire at Bayswater, and seven more are lying dead of fever!" Need we say that we did our best to comfort one who, like Rachel, "wept, because her children were not"?

It is a trite truth that love is only born of love; and the annals of every Ragged School supply ample illustrations of this fact. Thus, for example, some years ago we met in the streets one of the roughest of the rough, a veritable city arab of the lowest moral type. He was weeping as if his heart were breaking. On asking the cause, he replied, "My mother is just dead!" "Your mother!" we replied; "we thought she had died long ago." "Oh," he said, "I mean my teacher, Miss Hughes; for she was the only *real* mother I ever had!" No wonder, then, whenever a beloved teacher has been ill, the elder scholars have visited the house daily; and not rarely they have subscribed their farthings to buy some delicacy for these true pastors, though without the name. Again, the Ragged Schools at Kensal Green, Peckham, Greenwich, and other outlying districts, are in summer rendered quite gay with flowers, some gathered in cottage gardens, and others plucked from adjacent commons. Many, too, are the presents given by the scholars to favourite teachers, of little value, doubtless, in a monetary point of view, yet, like the widow's mite, of priceless value as an index to the love evoked in these poor victims of neglect.

With facts like these—and they might be multiplied did space permit—we think that the value of the paid staff cannot be over-estimated. We are glad, then, to find that A. L. O. E.'s suggestion to defray the expense of a week's rest in the country to our "weary workers" has been so liberally responded to during the past three years. And we are equally glad to record that the Committee of the Ragged School Union, for the seventh time, recognised the claims of these earnest men and women by inviting them, on the 4th ult., to spend a day away from the foul smells, and still fouler sights, of this great city.

We can only pray that the worthy services of the paid staff may be long secured to conduct our week-day operations. For we are not of those who imagine that either the Privy Council or

the School Boards—valuable as they are in their proper places—can supersede our efforts to socialise and to save the wild tribes of our great cities. For so long as there are the poor or the profligate—those whose hearts are more ragged than even their clothes—so long will Ragged Schools, with a properly equipped voluntary and paid staff, be required. But when the crime and vice which now fester in our midst become extinct, then, and not till then, may Ragged Schools close their doors, for their mission will have been accomplished!

NOBODY:

A BIOGRAPHY IN TWO PARTS.

By Mr. Edward B. Aveling.

PART II.—DID THE DREAM COME TRUE?

Somebody now provided Nobody with some tea, and nourishing food; but these Nobody refused, saying, "I don't want no grub, nor no nothing except a little water."

The doctor sent for was hardly noticed, but that gentleman notices him very carefully, and, emerging from the bedroom, gives that one ominous shake of the head that is, as it were, a death-warrant. He prescribes, of course, but shakes his head again in doing so, and says there is little hope; the boy is down with fever, bad living, cold, wet, night air, no clothes, dirt—all that sort of thing. So he departs, not an unfeeling man, but used to this kind of case, which is one presenting no novelty to him.

Somebody sits up with Nobody all night. He is at first a little delirious, but this wears off, and he begins to doze. Waking with a sudden start, he puts his hand on his friend's and says, with indescribable earnestness, "You're *sure* I've a hangel." Receiving an affirmative answer, he gives a half-sigh as of satisfaction, and soon falls asleep.

And while sleeping thus he dreamed that he was wandering over a very rough and muddy plain, and was so weary, when at length he came to a lovely garden. He entered in, and saw no more of the dirty, rough way he had come. Here there was softest grass to tread upon, every step whereon pressed out the sweetest possible fragrance from the myriads of fair flowers that lay like so many stars in a firmament of green, like so many gems set in emerald. Not only on the ground were the flowers, but indeed everywhere and of every kind. There were violets, like little pieces of a summer sky dotted about; there were roses red as true love's lips; there were lilies white as the sea foam. Then there were trees of all sorts, some stately, some humble, some lofty, some drooping low in sweeping gracefulness, but all beautiful. They were twining their green boughs lovingly together, and whispering softly to one another and to the breeze that stepped lightly over their swaying summits, or stole through their gently-moving leaves with a

murmuring sound like the song of a far-away sea. Then the air was bright with a golden glory, and laden with a thousand loveliest scents, and resonant with the rustling of a myriad soft and balmy wings. Then he knew that the rustling was of the wings of angels, and the perfumes were their breath and the garden was heaven.

And he wondered, for he thought he—poor ragged Nobody—had no business in heaven. But, looking down, he wondered more, for his rags were gone, and he wore a dress, oh, so beautiful! without a rag, without a soil thereon. Then, looking up again, he wondered most, for through his tears —which were tears of joy—he saw an angel smiling upon him—upon poor Nobody, upon whom no one on earth ever looked kindly. Not simply in the look was the kindness shown; she spoke, and her voice was like the sweetest music, when she said, "I am your angel." Not only in the look and in the voice, but in that rarest of ways—the deed—was the kindness shown. The angel took his hand and kissed him on the forehead. Then, hand-in-hand with her, he wandered through the beautiful garden. There were millions of people, none playing on harps, nor sitting on the extreme edge of clouds, but all perfectly active and perfectly happy, because perfectly holy.

And so, hand-in-hand with his angel, never paining her as in the old times by folly or sin, but with his eyes fixed where hers had been on his Father's face, he was perfectly happy for ever and ever.

Waking with a sigh, poor, sick Nobody, fast breaking up or breaking down, finds himself once more in the comfortable room and the comfortable bed, with the kind Somebody sitting patiently by his side. To him, holding the sufferer's hot little hand, as he has already held it half the night, Nobody in broken snatches tells his dream, and then falls asleep once again—never to wake in this world—never more!

The morning sun, rising as joyously as if sin, and sorrow, and death were not, looked in upon a man bending sorrowfully over a dead—Nobody. Poor, ragged, hunted Nobody was gone.

Was his dream coming true? Was he walking through the heaven-garden with his angel? Was he beholding the face of his Father? Who knows? That Father, in whose sight there are no Nobodies, in whose heaven there are many of earth's Nobodies—He knows!

Nobody was dead, and thus—ay, worse than thus a thousand times, oh, Somebodies, he is dying daily at our very doors!

FIRST FREE SCHOOL IN ROME.

To civilise and Christianise a community you must begin with the young. Especially is this the case in Rome, where woman occupies so low a place in the social scale, and is so entirely under the dominion of the priest, and where the men are so many of them infidel in their notions. But there seemed no one to take hold on such an enterprise, and when at length I attempted it I could not find in all Rome a proper Italian teacher. Nor did friends either at home or abroad put into my hands the means, as I had hoped, to hasten on the new day which had dawned on Rome.

At length, utterly discouraged, but with fifty francs in my pocket, I decided to go forward alone and open a school myself. The Vaudois clergyman kindly allowed me the use of the room where his services are held—a most convenient and suitable suite of apartments. Three children, whose parents attend the Waldensian church, were my first pupils. In the course of the day two others were brought me by an American lady, and during the week the same lady brought me four others. At the close of the second week the school numbered twenty-two. It was opened on the 20th of March. On the 1st of May thirty children were present. We had refused double that number who had applied for admission. They are required to come clean, and to be in their places at the hour of opening, or sent home. We refuse to retain them if they come irregularly, and especially if they stay at home on account of *festas* or saints'-days. By strict attention to these rules we have but two or three absentees a day. We have now upwards of forty children in the school, and I am trying to refuse more during the summer months that we may have a little leaven with which to leaven the school next winter, and also because I cannot afford to spend more money for teachers at present. The ages of the children vary from four to eleven years. We receive both boys and girls. We cover their poor, torn clothes with gingham pinafores, and provide them with pocket-handkerchiefs. Each child has a little chair for itself—a seat of this kind, with a back, being so much more comfortable than a hard bench; and they have also a small supply of low tables at which they study and write.

On entering the school, their pinafores are put on, and they take their seats. At the hour for commencing the door is closed, and each child, placing its chair before it, kneels down and repeats the Lord's Prayer with us. They then recite certain texts of Scripture which we have taught them; and for the last few days Mr. Pons, one of the Vaudois clergymen, has come every day to teach them to sing. Before this, they had already learned a hymn, which gave them great delight, and which they sing to the tune of "I want to be an angel," "I am a little lamb." Also, "I have a Father in the promised land," "Marching onward," "The ship," all of which are translated into Italian. After singing, we give them a lesson in the "Peep of Day," "L'Alba," as it is called in the Italian translation. They next have a short English lesson, and know already several English words and sentences. We shall, however, do but little this summer in this way, beyond accustoming their ears to the strange sounds, and it must be borne in mind that a knowledge of the English language is very necessary for the class of working people and servants in Rome, where the number of English and American strangers is so great every year.

After this they are broken up into classes. They read, write, repeat the multiplication table, and have lessons in geography, natural history, Roman history, and drawing. We make them march, talk to them of the pictures which we have provided for them, and endeavour to teach them some of the thousand things of which such children are ignorant. Not one of them, for instance, knew the days of the week or the months of the year. Not one of them knew in what month or year they were living. Not one of them knew that Naples was not a river, nor France a part of America. Their ignorance

of the simplest religious truth was just as great. I told them one day the history of the birth of the Saviour, of the shepherds and the wise men, of wicked King Herod, and the flight into Egypt; but when I asked the name of the infant whose story I had been relating, not one of them could answer me.

At the same time that we are able to make these poor children very happy, whilst they love us dearly, and, in their play-hour, like better to talk with us than do anything else, we have fortunately been able to secure their obedience, and are beginning to teach them the beauty and value of truth. The Roman people are fearfully untruthful, and this influence on the youthful mind is very precious to us. An instance of this, which occurred the other day, made me very happy. The children of one of the classes were asked what was the capital of Spain. None could tell, and the teacher called up a little girl from another class to answer the question. She answered, as was supposed, correctly, and the teacher, repeating the name, praised her, and ordered her a red mark—a much-coveted reward. But the little girl, blushing, and almost in tears, said, "I did not say Madrid!" I had gone through much annoyance and disappointment whilst getting up this school, but I felt repaid for it all by the truthfulness of this one little girl.

Connected with the school is a Sunday School, of which Mr. Pous will take charge during the summer. The class was at first small, but it grows rapidly. Last Sunday twenty-nine were present, and we hope eventually that it may include all the members of the school.

I have omitted to mention that we give to the children of very poor parents a meal at noon. It is a very simple one, but, in many cases, it keeps them from the actual suffering of want of nourishment.

As to the support of the school, my fifty francs has been many times multiplied. We instituted a stocking, which we hung up on Sunday evenings when we met together to sing, and it was never found empty. I have also been aided by English friends here as well as by Americans, and, in short, the expenses for the summer are secured. I have a most excellent teacher—a German Protestant lady, whose husband, an Italian, also gives his services to us from the interest he feels in this attempt to benefit his country-people. We have also a woman who looks after the physical wants of the children, and teaches them to knit and sew, &c. But while the school, as it now exists, will be supported through the summer, we need generous aid for its future. It is proposed to bring a German lady to Italy, at the beginning of August, who understands the *Kindergarten* system thoroughly. With her aid we hope in the autumn to open a *Kindergarten* in Rome, which will, of course, be the first institution of the kind in South Italy, and, I do not hesitate to say, the most useful. In connection with this, classes for older children will be kept up, by which means they will be educated as teachers and governesses.

I have been obliged to go more into detail than I could have wished in giving the history of the school during its short existence of two months, that I might bring it more distinctly before the minds of persons at a distance who may be interested in such undertakings. The seed was sown in great weakness, and literally in tears. The harvest may be late, but it is sure.

We commend, in all confidence, this work to all Christians who are interested in the well-being and regeneration of Rome. We need, in order to carry on the work next year, seven or eight thousand francs (about three hundred pounds sterling); indeed, we could use almost any amount which our Christian friends would entrust us with for the civilisation and Christianisation of the destitute children of Rome. "Come over, thou, and help us."

107, Via Baberino, Rome. EMILY B. GOULD.

ST. GILES'S AS IT IS.

ST. GILES'S as it is is thus portrayed in *The Quiver*:—

It is frequently said that St. Giles's is not what it used to be, that it is no longer the haunt of ruffians, the hiding-place of thieves; that the condition of its poor has been ameliorated, and their dwellings improved. It is very pleasant, no doubt, for our friends of the optimist school to entertain this opinion; but the grim fact remains that, at this very moment, there is enough brutality and crime in St. Giles's to make us tremble, and destitution and suffering sufficient, if duly pondered, to make us weep. This paper could be filled with traditions of the past, for the neighbourhood, though so poor and squalid, is rich in historic associations.

We find the lobby of the church, which has one of the handsomest interiors in London, filled with squalid-looking women, most of them with pale-faced children in their arms, waiting for tickets for needlework, &c., which the senior curate is distributing in the vestry. Here we learn that the parish contains no less than 16,000 poor; while an intelligent and experienced Scripture-reader declares that in this district "every house contains cases of destitution."

This is Fletcher's Court, at the entrance of the notorious Church Lane. The houses are in a most filthy condition, and crowded from the cellars to the roof, the poor people being packed together as closely "as herrings in a barrel." How they sleep at night is a mystery into which we had better not pry. In this little court there are twenty-six families, which, reckoning five members to each, would give 130 men, women, and children, and for these 130 persons there is only one closet, of a most wretched description, and in a very exposed situation! An honest, industrious Irishman, living in the court, tells us that at times the place is unendurable, and that the people remain in it solely because it gives them standing-room for their barrows. Church Lane itself is a very narrow thoroughfare, a little to the rear of the houses on the south side of New Oxford Street. The inhabitants cast all their rubbish, dust, and refuse of every kind, into the street, and as it is cleared away only once a week, we may imagine the salubrious state of things here in the hot summer weather. . . . So criminal and reckless is the population, that the police always come here in couples, and at some seasons in bands of twelve. Even the city missionary's life is often endangered by the violence of the Irish, who have a way of pressing you against the wall, or of throwing you down and dancing on you, which is anything but comfortable.

The sanitary arrangements in Church Lane are throughout most defective. One of the largest lodging-houses has only a single closet, and that some distance off. In that court there are ten or twelve houses, each containing as many families as rooms, with one common closet, *without a door*, directly facing a house. We will enter this room on the ground floor, the condition and contents of which may be thus briefly described:—The boards are thickly encrusted with dirt, the walls damp, and the plaster falling down. The ceiling is low, and black with smoke. There are two bedsteads, overrunning with vermin, a box standing against the window, which serves as a table, a bottle holding a piece of candle in its neck, a small wooden birdcage, one or two broken plates, an old apparatus for roasting chestnuts in the streets, and a heap of cabbage stalks and leaves in one corner. You would not like to shut your dog up in such a place, and yet this is a true type of the homes in St. Giles's of hundreds of men and women like ourselves, and of thousands of children that would, with other surroundings, be as affectionate and engaging as those who climb your knees and gladden your heart. A poor Irish widow, to whom we have spoken kindly, asks, with some bitterness, as we turn away, "Have ye nothing to leave behind ye besides your talk?" One glance at her gaunt form and hollow cheeks deprives this free remark of its offensiveness. It is sheer hunger that forces her thus to speak; a fact that should be borne in mind by those well-meaning but mistaken persons, who sometimes visit the very poor to preach to them about religion and the love of God, without condescending to notice their bodily wants, or to give them a penny to buy a morsel of bread.

Ascending a narrow staircase, more filthy than the uncleansed street, we enter a small room, in which an aged woman is lying on a few rags on the floor. She has been a most devoted wife, working day and night to support her husband, who does little or nothing beside smoking his pipe and brooding over the fire. She has been accustomed to go out, at all hours and in all weathers, to pick up rags and other odd matters in the streets, but it is doubtful whether she will ever do so again. It is touching to mark the eagerness with which she defends her husband when reference is made to his idleness. "Poor fellow, he would soon work if he had it to do, and he has always been kind to me." Wordsworth tells us that

"Love had he found in huts where poor men lie;"

and here we find it in a St. Giles's garret. She has neither food nor medicine, and when a trifle is put into her hand, she exclaims, "Now I can have a bit of bread." She listens with interest to a few words respecting the love and grace of the Redeemer, and joins devoutly in a short prayer. The room is only about eight feet square, and yet, in addition to herself and husband, it is occupied by a married daughter, whose husband is in prison, her little girl, and *a lodger*, an old man, who pays 1*s.* 2*d.* a week for the privilege of sitting by the fire, and of sleeping on a handful of straw in one corner.

RATCLIFF CHILDREN'S HOSPITAL.

THE *Freeman* says: "Down by the river's bank in Ratcliff, I was turning upward by a side street to regain the railway, when my eyes rested on the inscription across the road—'East London Children's Hospital.' I could scarcely have seen an inscription better suited to my frame of mind, and I went across and went straight in. . . . I found the Children's Hospital established in an old sail-loft or store-house, of the roughest nature, and on the simplest means." This extract is from *All the Year Round*, of Dec. 19, 1868, and is from the pen of Charles Dickens. My first knowledge of this institution was from this source. I resolved that I would visit it as soon as possible, but have delayed going until a few days ago. It is, indeed, a sight worth seeing. It is at Ratcliff-cross, E., not far from the Stepney Station of the Blackwall Railway.

It was opened in January of 1868. The founders were Mr. and Mrs. Heckfond, a young surgeon and his wife. Those who do not know Ratcliff-cross cannot duly estimate the self-denial of these benevolent persons, in voluntarily locating themselves in such a place as this. All around is repulsive and forbidding. Perhaps the reader may have some difficulty in finding the spot. If so, let him ask for the Children's Hospital; any of the little Arabs about here will willingly show him where it is. Among this class it has numerous admirers. Many of them can tell you that "They knowed a little girl that was there. She went there very ill, and the nice lady was so kind to her, and she had such pretty toys to play with." Poverty, deep and deepening poverty, is the characteristic of this neighbourhood. Much of it, however, is the result of gross folly and vice. The men are mostly employed on the river, or on the wharves along its banks. The women in general work at sundry kinds of "slop-work." For this they cannot be said to be paid at all. They receive a miserable pittance for long hours of hard toil. Theirs is a grinding slavery. It is the result of the intense competition in trade. The children of such parents are almost totally neglected, except by strangers.

Godlessness and dirt are as much twin children as Castor and Pollux. Their bodies must be purified, and their intellects made bright by secular and religious knowledge. Nothing but Christianity will remove the darkness of these youthful minds.

All honour to those noble pioneers who, single-handed, closed with one of the foes of the neglected childhood of East London. Suffering, whether arising from accident or disease, they strove to alleviate. It is surprising, after the publicity given to this institution by Dickens and other writers, that the public have not taken up the matter more warmly, especially considering the noble example before it. When the hospital was opened it had ten beds; and early in its history, a committee having been formed, composed of gentlemen of several denominations, the whole management was transferred to them. Under their superintendence it has grown to about forty beds. Since the first day that the hospital has been opened, not a bed has been vacant more than a few hours; and so numerous are the applications, that, as a rule, none but those in imminent danger can be

admitted. On the occasion of my visit I saw a young girl who had been brought in the day before almost scalded to death. An iron pot of boiling water had fallen over her. She was in great pain, and the kind house-surgeon had little hope of saving her life.

This hospital is very poor. There is a most desperate want of means. The good doctor and his wife spent £2000 in purchasing the freehold, and rendering the premises suitable for their present purpose. The report for 1869—70 is before me, and by it I see that the available bankers' balance is very small. Should the reader visit the Children's Hospital, he will receive every attention from Mr. W. Leonard, the house-surgeon; and also from the young nurses who attend to those under their care as a "labour of love." I have not space to say anything about the large number of out-patients who are constantly being attended to here with a charity almost divine.

I saw a baby-mite only five months old; one little baby-boy about two years old, a fat, chubby fellow, who was soon going home; one young girl suffering from rheumatism; one boy in a consumption; and one girl, almost a skeleton, who appeared to be "not long for earth." On the walls are a variety of pictures, and around the rooms are various toys to amuse the children. If any of our readers have children's clothing or toys which they can spare, let them send them to the matron of this institution. They will be well bestowed. The view from the windows looking out into the adjoining coal-yard is indeed sombre and gloomy; but, in spite of sickness and suffering, there is gladness and joy within.

OUR TALENTS.

Be sure you have a talent committed to your keeping for which you must render an account to God—your time, your faculties, your influence constitute it. Ignorance of a fact cannot divest it of reality, or prove an excuse for neglect of duty. The word of God lies open before you, and if you had sought the teaching of the Holy Spirit He would have shown you "what God requireth of you." None ever waited idle in the market-place, who from his soul desired to labour for the Lord of the vineyard. There is no one life that is entwined with another's in its deep affections that is not taught its will by knowing the heart of the loved one.

In these days all can circulate the blessed gospel. May I ask my readers to give little books and tracts? In doing so they may cast a grain of seed into the ground, which, taking root, will, with God's blessing, bring forth fruit to his glory. The following fact will perhaps induce some to do so. The late Lord Jeffery regularly received and read with interest and attention a tract that was sent him through the post. One morning, while a friend was with him, the post brought his letters, and, on opening one of them, the gentleman said, "Oh, here's my *monthly* friend," and passing it over to his friend, he continued, "Do you know that I have been very much impressed by this thing. It has come to me for a long time. At first I paid no attention to it, and put it in the waste basket. I was so bothered by lots of things coming to me that I thought it was some trash and cast it aside; but

one day I was led by some accident to read a tract, and, do you know, I was very much struck with it? As a literary man it pleased me exceedingly; it was so beautifully written. So I began and rummaged my waste basket and got hold of those tracts that were not destroyed, and I read them all from beginning to end. Well, now, I thought, who sends me these tracts? It must be some good person who has some interest in my never-dying soul; and I determined to read them regularly as they came. I may say I quite long for them, and when one comes I always keep it till the quiet of the evening, when everybody has retired, and I sit down by the fireside and read it, and you can't tell how I enjoy it." That is just an instance coming in the case of a gentleman, who was much engaged in working for his country's good. It is worth knowing, because who can tell how many there may be, not men so distinguished or eminent as this gentleman, but men whose souls are as precious in the sight of God, who may, in this accidental way, be brought into contact with more serious thought than perhaps they had otherwise been in the habit of indulging in.

Are you a child of God? Then there is a work for you, and no one else can do it; a work in your own soul, and for your Master's glory. "As sorrowful, yet always rejoicing; as poor yet making many rich; as having nothing, yet possessing all things." This is the portion of the Church. Then "whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

May you ever either be "working, waiting, watching, indeed, gathering, sowing, or watering seed." Even the hidden service of love finds favour with God, and it is our heritage not only to be blessed but to be made blessings to others.

ELLA.

CRIPPLES' HOME, MARYLEBONE ROAD.

HOSPITALS, Asylums, Institutions, Refuges (their very name is legion) for those who are sick and wounded, blind, deaf, poor and oppressed, in "*mind, body,* or, *estate*;" but there is one class who, until a few years back, seemed wholly forgotten and uncared for, and this was the Cripple; and even now but one institution exists throughout the British dominions for the reception of crippled girls beyond the age of twelve years; and it is in behalf of this that I crave the practical sympathy of the British public. At present it numbers 74 inmates; in addition to whom are 26 able-bodied girls, who, whilst being trained themselves for good domestic servants, have their own sympathies and kindliness of heart tested and expanded by ministering to the needs of those who are more heavily afflicted than themselves; and it is a sight that would melt the heart of any (unless wholly without feeling) to witness how tenderly those who are unable even to walk with crutches are drawn in their various perambulators when the hour for air and exercise has arrived, and the procession, so singular in its aspect, with wooden legs, &c., starts forth for the Regent's Park or neighbouring squares. The object of this Home is to afford an asylum where girls shall

be taught a trade, by which they may hereafter maintain themselves, the length of this training being three years, by which time they are usually so proficient in the manufacture of hats, bonnets, baskets, &c., that they are able to go out into situations, and earn an honest livelihood. I should add that, in connection with this Home is a shop in Baker Street, No. 33, where those who are just completing their training are drafted for a season, say six or eight months, and where, under the instruction of a milliner of many years' experience, they are "finished," as far as possible, in the more refined and delicate branches of the trade and millinery. This supplemental part of the Home has been, through the Divine blessing, a great success, many of the nobility having most kindly given it their warm support and patronage.

Of course, the chief object with regard to these poor girls is their *religious* training; and "the truth as it is in Jesus" is simply, earnestly, and lovingly taught them. Secular and Scriptural Classes are held every day, and the whole Institution is under the closest personal watchfulness of the committee. The limits of these few pages will not permit me to furnish many details; but could I do so, the histories of many of them would supply abundant matter for the pen of the romance and novel writer, matter that would surely meet the thirst of the age for what is "sensational." Look at that tidily dressed, respectable young woman, earning her livelihood in a first-class house of business. Let memory travel back a few years, and lift the veil that now shrouds her past history, and what would it picture? A poor girl roaming about the rocks of a northern watering-place, crippled through a fall from the pier, shut out from the ordinary means of gaining her daily bread, and exposed to fearful temptation through a drunken mother. This child of sorrow attracted the tender sympathy of one who loved to follow in her Master's footsteps, and staying the tear-drop ere it coursed down in hopeless, endless misery, rescued and placed her in the Cripples' Home. Still farther down the vale of sorrow, for one moment let your eye rest on a young girl in the London streets, with chains round her poor thin ankles, manacled through the cruelty of her father, who, in his tyrannical frenzy, determined thus to prevent her straying from her wretched dwelling. She was snatched from this hot-bed of cruelty, the father was taken up and imprisoned, and she was removed to our Institution. But no pen can describe the look of *that* face when first she was rescued. Abject, settled despair was there, and no gleam of gladness in those sunken downcast eyes. She seemed as if a word of encouragement or kindness was a foreign language to her, and it was long before her wondering, half-stupified brains could understand it. At last the charm worked, and she felt she was LOVED as well as cared for. Truly the mists of sorrow rolled off that poor young face, and emphatically here was *the tear-drop stayed;* and when, after going to service, she appeared amongst our visitors at the New Year's Treat, none would have recognised her bright and beaming face. But only once more to stroll in a less gloomy path, let me transport you in thought to a seaside spot, chosen for last summer's resort of our cripples and invalid girls, to give them change of air and sea bathing. It is a lovely morning, and an unusual bustle seems to be exciting and gladdening the hearts of our young friends.

A van and a fly are at their humble lodgings, and away they start for an excursion to a Christian lady's country house and grounds, a few miles from St. L. There they were regaled with dinner and tea, &c., and little perhaps is that kind donor of the treat aware of the happiness she was the means of giving these poor afflicted girls, not only at the time of the actual enjoyment, but by supplying them with bright and cheerful memories to think of when engaged at their work, or, it may be, on shadowy days, when thought would be conjuring up remembrances of poverty and home trial. Happily, kindred kindnesses are not unfrequent in connection with our Home, and they will all be remembered by Him who rejoices in the gladness of His children.

The Institution is always open to visitors, and I think they would not find an hour spent at Northumberland House lost, or occupied without interest.

Of course the expenditure is very great, as the necessary nourishment for the cripples is excessive. Every pains are taken by the kind and skilful medical officers attached to the Home to improve their condition, and in many cases their endeavours have been crowned with signal blessings,—girls coming in with crutches being able to cast them aside. It was very touching, a little while ago, on one of the quarterly visiting days, when the friends are allowed to come to them, to see a father, who had last seen his daughter only able to walk *on her hands*, and then beholding her upright and able to walk and support herself on crutches, fairly burst into tears of thankfulness and joy! Surely, enough has been said to commend this Institution to the hearts of those to whom God has given the means to assist in its maintenance. Shall it languish for want of funds? You, to whom He has dealt out a full measure of the "good things of this life," oh, think of these afflicted girls. Would you be poorer or less happy if you felt you had ministered to their support? You who are blessed with a healthy frame and capabilities of moving about at your will, think of these less favoured ones, shut out, to a great extent, from all the enjoyments and activities of life. Would you be the loser, if through helping to maintain them you manifested your thankfulness to Him by whom *alone* you have the unfettered use of your limbs? You who are drinking the cup of joy, and walking, it may be, in a path of sunshine across which scarce a shadow falls, remember the cripple, and for His sake to whom you owe your present freedom from suffering, let your heart's gratitude be shown, by seeking to make these young lives as happy as possible, and to minister to their necessities. Above all, you who have tasted a Saviour's love, and are peacefully resting your all ON and IN HIM, oh, remember the Cripples' Home. Many before they enter our Institution have not the slightest knowledge of the way to heaven, but are crippled in heart and mind, as well as in frame. Oh, will not you stretch forth the helping hand, and as far as the Lord, whose you are and whom you serve, shall enable you, strive to provide the means by which our Home may be continued and our numerous applicants for admission be received? You will thus not only be ministering to their poor bodies, but you will be placing them in a position where they will hear how *the* great heart-sorrow is met with the priceless gift of God's dear Son, and how in their Heavenly Father's kingdom, not only will there be the brightest realisation of the "tear-drop *stayed*," but "*wiped away*" for ever.

M. A. H.

SCHOLARS' PRIZES FOR 1871-2.

THE Committee of the Ragged School Union, being desirous to encourage good conduct and long-continued service in all who have passed through the Schools of the Union, have again decided on giving Prizes to young persons who have kept their situations with good character for twelve months and upwards, and coming within the following Conditions:—

1. They must be over twelve and under eighteen years of age.

2. They must have attended the Ragged School giving the recommendation at least six months previously to having entered their first situation.

3. Having kept in one situation for twelve months, they are allowed to make one change, but must not be out of place for more than two weeks; in this case they are eligible for the Prize, provided they are in the second place on December 31st, 1871. Certificates of character will be required from both situations.

4. If they have not before received a Money Prize, they will now be entitled to a Prize of Seven Shillings and Sixpence, as well as a Card, provided the Committee of the School recommending them will pay Two Shillings and Sixpence of this sum.

5. Those who have received a Money Prize previously, and are again recommended, will be entitled to a Prize Card, and a Book costing not more than Two Shillings and Sixpence.

6. They must have been in regular attendance at the Ragged or other Sunday School for the current year. This rule does not apply to female domestic servants.

7. Shoeblacks, Occasional Labourers, Scholars partially employed, those engaged by their relatives, or earning more than Ten Shillings per week, will not be eligible for the Prizes.

8. Certificates must be furnished by the employers and school authorities, to show that these conditions have been complied with, and that good conduct has been continued to December 31st, 1871.

9. The candidate will lose the benefit that might arise from the application, if the application papers be not fully and accurately filled up, duly signed, and returned to the Office, 1, Exeter Hall, on or before January 15th, 1872.

The Prizes may be given in Books, Clothes, or otherwise, as the Committee of the School may determine; but if given in money, it should be placed to the child's account in a Savings Bank, with a view to induce provident habits.

JOSEPH G. GENT, *Secretary.*

1, EXETER HALL, *June*, 1871.

Poet's Corner.

NOT WHO?—BUT WHAT?

O QUESTION not his lineage,
His dialect, or clime;
Nor if his deeds are blazoned
Upon the scroll of time.
Why need ye ask his status,
If, when his life ye scan,
Ye note these words engraven
Upon a brow not craven—
"This is an earnest man"?

Nor care ye whether palaces
Or cots enshrine his head;
Nor if no Persian spices
Round him sweet odours shed.
And yet one question answer me—
Doth he all the good he can?
Showing the young,
By life and tongue,
What is a Christian man.

What matter though no poet
With laurel crowns his name;
Nor if a nation's senate
Carve no column to his fame?
Ne'er heed it, O my brother,
If he with loving hand
Dries widows' tears,
Stills orphans' fears,
And guides to the better land.

E. J. H.

Teachers' Column.

A DULL CLASS.

OUR dull class—oh! what a trial it is! And we wonder whether it be our duty to sacrifice so many precious hours, which might be employed profitably in reading stately authors, or in going where the sound of music or the teaching of the sanctuary would better profit our souls.

But woe be to that man who is more profited by what he receives than by what he gives! By-and-by you will go where no dull class hangs upon your hands; where all that are round about you are wicked; where there is scarcely a sabbath, and no sanctuary; where there are the grossest forms of wickedness on every side. And in those days of seclusion, when you look back and long for blessings that you enjoyed in times gone by, among other things that will rise to your memory will be that dull class; and you will say, "How happy I was! What pleasure I used to take in the Sabbath

School! Oh! in what bright colours my life was wrought!"—*H. W. Beecher.*

DOES THE FIRE BURN?

When we are preparing a Sunday School lesson or a sermon, or anything religious, for the benefit of others, something else besides texts, facts, illustrations, and arguments is needed. With these alone a certain kind of preparation can be made, but not one that will enable us to reach the hearts and nourish the souls of others. What is needed? Warm sympathy, a glowing zeal, a fire within that will melt all material into the desirable shape and consistency.

Should the mistress of a kitchen select the choicest vegetables and the most coveted meats, and yet have no regard to the fire in her range, her table, however attractive in appearance, would furnish nothing palatable or nourishing for the hungry. To prepare acceptable food, she must be sure that her fire burns. So we must be sure that there is the proper degree of warmth in our own hearts. Yet

There is many a lamp that is lighted--
We behold them anear and afar—
But not many among them, my brother,
Shine steadily on like a star.
I think were they trimmed night and morning
They would never burn dim, or go out,
Though from the four quarters of heaven
The winds were all blowing about.
If once all the lamps that are lighted
Should steadily blaze in a line
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would brighten,
How the mist would roll up and away,
How the earth would laugh out in her gladness
To hail the millennial day!

Children's Gallery.

DAILY BREAD.

Johnny Hall was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat; I am very hungry," he said one evening. His mother let the work upon which she was sewing fall from her knee, and drew Johnny towards her. Her tears fell fast as she said: "Mother is very poor, and cannot give you any supper to-night."

Did Johnny cry because he was hungry? No. Although he was a small boy, he was great in goodness; so he said, "Never mind, mother; I shall soon be asleep, and then I shan't feel hungry. But you will sit and sew, and be so hungry and cold. Poor mother," he said, and kissed her many times to comfort her.

"Now, Johnny, you may pray;" for dearly as his mother loved him, she could ill afford to lose a moment from her work. He repeated "Our Father" with her until they came to the petition, "Give us this day our daily bread." The earnestness, almost agony, with which the mother uttered these words, impressed Johnny strongly. He said them over again: "*Give us this day our daily bread.*" Then opening his blue eyes, he fixed them on his mother, and said, "We shall never be hungry any more. God is *our Father*, and he *will* hear us." The prayer was finished and Johnny laid to rest.

The mother sewed with renewed energy. Her heart was sustained by the simple faith of her child. Many were God's promises which came to her remembrance. Although tired and hungry, still it was with a light heart she sank to rest.

Early in the morning a gentleman called on his way to business. He wished Johnny's mother to come to his home to

take charge of his two motherless boys. How gladly she accepted the offer. They were thus provided with all the comforts of a good home.

Johnny is a man now, but he has never forgotten the time when he prayed for his daily bread.

God will hear prayer, is his firm belief. In many ways he has had the faith of his childhood confirmed. He looks to God as his Father with the same trust now as then. For God says (Jer. xxxiii. 3), "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

KITTY'S JOY.

"WHY are you so happy, dear child?" said a lady of the world to a little girl, whose face was shining with peace.

"Because God makes me so; and how can I help it?" said Kitty.

"I wish I were as happy as you," said the lady.

"You might be, I am sure," said the little one. "God wants you to be happy too."

"I suppose it is because you are so good that you are so happy?"

"No, indeed," said Kitty; "I am not good at all; I am very bad, and have got a bad heart."

"How, then, are you so happy?"

"Because God has forgiven all my sins; and He took them from me, and I have been so happy since."

"Then you don't care about being good?"

"Indeed I do," said Kitty. "I never cared about being good till I got my sins pardoned; and now that I know God loves me, I would do anything to please Him. But I did not get pardon by being good; I got it just by going to God for it. God forgives sins for Christ's sake." E.

Editor's Note-book.

SOMETHING NEEDED.

FOR ourselves, and for all that we do for God, living communion with Him is the means of power and peace, of security and success. It was never more needful than now. Feverish activity rules in all spheres of life. The iron wheels of the car which bears the modern idol of material progress whirl fast, and crush remorselessly all who cannot keep up the pace. Christian effort is multiplied and systematised beyond all precedent. And all these things make calm fellowship with God hard to compass.

The measure of the difficulty is the measure of the need. I for my part believe that there are few Christian duties more neglected than that of meditation, the very name of which has fallen of late into comparative disuse; that augurs ill for the frequency of the thing. We are so busy thinking, discussing, defending, inquiring, or preaching, and teaching, and working, that we have no time and no leisure of heart for quiet contemplation, without which the exercise of the intellect upon Christ's truth will not feed, and busy activity in Christ's cause may starve the soul. There are few things which the church of this day, in all its parts, needs more than to obey the invitation, "Come ye yourselves apart into a lonely place, and rest awhile."—*From "The Pattern of Service," by the Rev. Alexander McLaren.*

OUR ERRAND.

I ASK, What was Christ's errand into the world? For surely our errand into the world must be deeply connected with His. And I often think of that saying of His, "It is more blessed to give

than to receive," in connection not only with our duty to others, but with our duty to Him. We must not only imitate Him, we must concede to Him this superior blessedness of giving to us. And the noblest thing a man can do is, just humbly to receive, and then to go amongst others and give. If I've not been able to give much it's because I've received so little. And if there is anything in which I should be inclined to contradict Him, it would be if I heard Him say, "Well done, good and faithful servant."

A SIGN OF TRUE GREATNESS.

I BELIEVE the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinion; but a right understanding of the relations between what he can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but know usually that they know it; and are not only right in their main opinions, but they usually know that they are right in them, only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Durer writes calmly to one who had found fault with his work, "It cannot be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled any one else. But they do not expect their fellow-men, therefore, to fall down and worship them; they have a curious under sense of powerlessness, feeling that the greatness is not in them, but through them: that they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful. . . The slightest manifestation of jealousy or self-complacency is enough to mark a second-rate character of the intellect.—*Ruskin.*

SHAMGAR AND HIS OX-GOAD.

"AND after him was Shamgar, who slew of the Philistines six hundred men with an ox-goad, and he delivered Israel" (Judges iii. 31). It seems Israel needed deliverance. Deborah says that "in the days of Shamgar the highways were unoccupied." That part of the country was so infested with plunderers, that people could not travel the roads safely. God raised up Shamgar to deliver them. He slew six hundred of the enemies with an ox-goad. Probably he was himself following the plough when the Philistines made an inroad, and God put it in his heart to oppose them. The impulse being sudden and strong, and having neither sword nor spear, he took the instrument that was next to hand, some of the tools of his plough, killed so many of the enemy, and came off unhurt.

See here (1) that God can make those eminently serviceable to His glory, and to his Church's good, whose extraction, education, and employment, are very mean and obscure. He, with whom is the residue of the Spirit, could, when He pleased, make ploughmen into judges and generals, and make apostles of fishermen.

2. It is no matter how weak the weapon is, if God direct and strengthen the arm that wields it. An ox-goad, when God pleases, shall do more than the sword of Goliath. And sometimes He chooses to work by such unlikely means, that the excellency of the power may appear to be of God and not of man."—*Matthew Henry.*

Our Library Table.

Geography and Atlas. By Dr. Dick. London: Murby.

This is not a mere barren geography, where we have nought but a dreary array of names; but, in addition to a full reference to localities, an outline is given of the national history, and a list of the chief productions of the countries described. The sixteen beautifully coloured maps which accompany Dr. Dick's work render it very valuable.

Counsels for Sunday School Teachers. By J. A. Cooper. London: Sunday School Union.

Mr. Cooper has turned his great practical experience to good account. Dr. Johnson said that true knowledge consisted not merely in fully knowing any subject, but in also "knowing where to obtain information." This little work well illustrates this maxim of the great moralist; for we have not only methods indicated, but a complete list of works desirable to make an intelligent Sunday School teacher, in an age when nothing is taken for granted. We cordially recommend this work to all who, as evangelists of the young, desire to become "workmen who need not be ashamed, rightly dividing the word of truth."

Catechism of the English Language. By B. E. D. Busby. London: Murby.

To all who desire to study philology we recommend this introduction. Based on Tooke, Latham, Alford, and other masters of the English tongue, we need scarcely say that it is marked by accuracy. Condensed as is this little work, it contains the results of many large volumes, and supplies all that is needed to those who really wish to learn the history of our strangely composite language.

Correspondence.

WHEAT *v.* CHAFF.

To the Editor of the Ragged School Union Magazine.

Sir,—The social evil to which Mr. Revell has directed the attention of your readers, is most glaring. No one who penetrates these dreary byways of London—whose outward physical squalor but too well indicates their still worse moral state—cannot but see that there is a rage for thieves' literature, and that it "has increased, is increasing, and ought to be diminished." But the question is, How? Surely, in the words of the quaint, far-seeing writer cited, by so filling the children's "sacks with God's wheat, that there will be no room for Satan's chaff."

I am glad, then, to find, by recent reports, that several Ragged Schools have not only grieved over this moral hydra, but have done their best to crush it. Two plans are adopted, namely, either sale or gift. The first plan —namely, sale—is that of Nichol Street, Bethnal Green, and Ogle Mews, Marylebone. So successful has been the result in the case of Ogle Mews, that nearly 2,000 magazines are sold every year, the money in most cases being saved from sweetmeat shops, too many of which teach gambling on a small scale.

The second plan—viz., gift—is carried on on a large scale in several Ragged Schools. This plan has, of course, been very popular with our elder scholars. Thus the Ragged School in Amicable Row, Kent Street, reports that last year it gave for tickets for good behaviour and early attendance, 74 Bibles, 10 Testaments, 315 hymn-books, 1,693 "Child's Companion," 3 Prayer Books, and 188 spelling-books. So in the far east, the Ragged School in Gun Street, Spitalfields, gave away to well-conducted scholars 12 Bibles, 24 Testaments, 100 penny hymn-books, 300 "Child's Companion," 300 "Children's Friend," 300 "Child's Own Magazine," 300 "British Workman," 300 "Band of Hope Review," 720 "Child's Treasury," &c.

Probably the funds would not permit many Ragged Schools to *give* away so large a number of serials yearly, but surely the sale of small books and magazines might be attempted by most schools. For it is not enough for one Ragged School here and another there to try this plan of crushing a glaring social evil, but all the principal Ragged Schools, we think, ought to regard the sale of pure literature as one of their chief means of fighting Satan with his own weapons.

Were this plan adopted, an officer, as in the case of Ogle Mews, should be appointed for that purpose. A list of magazines, with the price, should be suspended in the school-room; and the scholars not only be encouraged to buy, but to get customers for magazines, whose motto might well be "Wheat, not Chaff."

The experiment is worth trying; and we should, at least, not be chargeable with the folly of driving away the chaff without supplying any wheat to replace it. Unless we do this, we shall speedily find that another "R" has grown out of "the three R's," namely, Rogues; and thus the last state of our city arabs will be worse than the first.

Yours, &c.,

Q. IN THE CORNER.

Facts and Scraps.

BEGGARS.—A branch of the Society for Organising Charitable Relief and Repressing Mendicity, established in Lambeth, has just issued a report of its first year's work. During this period the committee investigated 1,155 cases, exclusive of those of hundreds of tramps. Of these no less than 85 were found to be professional mendicants, whose sole means of livelihood was street begging. Eleven of these "professors" were sent to prison, while the remainder have been

sent away from the district. In addition to professional beggars there exist a large class of persons actually in receipt of large wages, who endeavour to supplement them by public charity. Of such 99 cases were exposed by the society. The committee place on record two of the most glaring instances of attempted imposture:—A's statement [made to the magistrate and referred by him to the district committee]. A woman: Her husband seriously ill, five young children all dependent; no relief, except a little meat and wine from the parish. Truth: Five children, one daughter in service; one son earning from 15s. to 17s. per week, another son 6s. Husband only laid by a month, but earning from 32s. to 34s. per week, yet receiving continuously 2s. 6d. and six loaves weekly for the last nine months. B's statement (a female crossing-sweeper):—Great distress; a widow. "Her dear husband in heaven." Truth: Husband and wife in comfortable circumstances. Husband in constant work for years up to previous week; no family; in comparative affluence. When visited by the society's agent and reminded of her statement "that her husband was in heaven," she replied, "So he is, I hope; but I meant my first husband, of course."

Bread Adulteration.—Dr. Muter, the analytical chemist, says that he has lately examined twenty specimens of bread bought in baker's shops on the Surrey side of the Thames, and found that sixteen of the twenty contained sulphate of copper, better known as "blue vitriol," a deadly poison. The quantity varied from about half a grain to a grain and three-quarters in the 4lb. loaf.

The Census.—An abstract has been issued of the census returns of the United Kingdom, from which it appears that on the 2nd day of April the total population of the three countries was 31,465,480, proportioned thus:—England and Wales, 22,704,108; Ireland, 5,402,759; Scotland, 3,358,613. This is an increase on the returns of April, 1861, for England and Wales, of 2,637,884, being 1,264,144 males, and 1,373,740 females. The population in England and Wales is divided into 11,040,403 males, and 11,663,705 females. The increase in Scotland is rather over 251,000.

Drinking Fountains.—The report of the Metropolitan Drinking Fountain and Cattle Trough Association states that the committee have now 160 troughs and 145 fountains under their care within an area bounded by Hornsey, Hampstead, and Highgate on the north; West Ham, Barking, and Woolwich on the east; Lewisham, Streatham, and Sydenham on the south, and Putney and Barnes on the west. The cost of the water for some of the troughs exceeds £30 a year, and the consumption at several of them 4,000 gallons a day. At Knightsbridge and Piccadilly the troughs erected through the generosity of Mr. Henry Edwards, M.P., had proved great boons. A lady at Edinburgh had provided Hackney with its first trough, while the Baroness Burdett Coutts had erected a fountain and trough near Columbia Market, and a magnificent fountain at the entrance to the Zoological Gardens, in the Regent's-park. Those in course of erection are a large and costly fountain in Pimlico, a granite fountain and trough in the Uxbridge-road, and an expensive granite fountain and troughs at Brighton, the first contributed by the Dowager Marchioness of Westminster. An experiment is about to be made for rendering the waterposts of cab-stands available for drinking purposes.

Infanticide in London.—At an inquest, a few days ago, on the body of a newly-born child which was found inside the gate of a lady's residence at Paddington, Dr. Lankester remarked that over 300 children were found dead in the streets of London every year. Registration of births ought to be made compulsory. Its absence gives every facility for making away with children, because a non-registered child can be buried or thrown away, as in this instance, with impunity.

HABITUAL CRIMINALS.—Since Dec. 11, 1869, a careful registration of criminals had been kept, and the figures are really appalling. The number registered up to the 31st of December last was no less than 35,633. The number released under supervision from December, 1869, to June last was 2,008. The number of houses which harboured thieves, and which, on the average of five years previous to the Act, had been 2,222, was reduced in 1869 to 1,962; and in 1870 to 1,753. The number of suspected houses had also fallen from 15,030 in 1869 to 13,081 in 1870. The number of suspected beerhouses had been diminished by 51 per cent., and the assaults on the police in almost the same proportion. In 1843, when the population was 16,300,000, the sentences to transportation, or penal service, were 4,488, whereas in 1869, when the population was 21,900,000, the like sentences were only 2,006.

PAUPERISM.—Last week the total number of paupers in the metropolis was 123,911, of whom 32,911 were in workhouses, and 91,559 were receiving out-door relief. These figures show a decrease of 6,012 as compared with the corresponding period of last year.

THEATRE SERVICES.—The Earl of Shaftesbury presided at the social meeting of the promoters of these services at the Cannon Street Hotel. It appears that during the last season (the twelfth) seven theatres had been opened for 231 services, which had been attended by 158,000 persons. Some lessees had been unwilling to let the theatres, and the committee would have to consider what other buildings could be made available. The congregations at the Britannia had averaged 1,400, and at Shoreditch Town Hall had increased from 400 to 1,400. The noble chairman said he had never in his life enjoyed anything more than the share he had taken in these services, and the plain, earnest, and simple manner in which they were conducted.

VAN LICENCES.—Some friends kindly lend vans gratuitously to convey ragged scholars into the country. Some doubt was, however, felt whether they were not liable to pay the excise duty. We are glad then to find that the Chancellor of the Exchequer, in reply to a letter inquiring if the excise authorities are entitled to demand a duty of fifteen shillings on vans used for conveying schools at their annual excursions into the country, and which are lent by the owners *gratuitously* for that purpose, says, that "the *gratuitous* employment of vehicles, *otherwise exempt from duty*, upon such occasions, will not entail the necessity for taking out licences."

Notices of Meetings.

FIELD LANE.

THE twenty-ninth annual meeting of the Field Lane Ragged Schools was lately held in the large school-room, Little Saffron Hill, the Earl of Shaftesbury presiding. Mr. Samuel Tawell read the Report, from which it appeared that there are 60 babies in the Nursery; 250 children in the Infant School; that in the Day Schools there are 300 girls and 260 boys; in the Night Schools, 150 girls and 150 boys; in the Girls' Industrial Class, 300; in Tailoring and Shoemaking Classes, 30 boys and men. There are 698 depositors in the Penny Bank, and 90 women attending what are called Mothers' Classes. At the Ragged Church the average attendance was 509. There were during the past year admitted into the Refuge 2,152 men and boys, of whom

8 were sent into an Industrial School and 15 to sea; 57 men were sent to other institutions and 362 provided with situations; 17,870 were lodged and supplied with 46,422 loaves of bread. During the same period 1,369 women entered the Refuge; 9,641 were supplied with lodgings and 28,700 loaves of bread; 247 got situations, 71 went into domestic service, and 18 were restored to their friends. Through the improving state of commerce, and the consequent larger demand for labour, many of the persons who used the Refuge have obtained employment. As the same amount of room was not now required for a Refuge, the committee had determined to devote a smaller portion of the building for that purpose, and to convert the dormitory of the Refuge into a school-room.

His lordship insisted upon the necessity of the Ragged School organisation as the only means by which those who were anxious for the spread of education could ever get at the children of the lowest grade in society. The compulsory powers of a School Board would fail here, for the respectable tradesman would be unwilling to allow his children to attend the rate-aided schools, if they would have to sit side by side with the filthy and ragged children of the class just mentioned. It was clear, therefore, that for the rate-supported school to exist there must be along with it a Ragged School working on the voluntary principle.

The meeting was addressed by Sir R. W. Carden, Mr. W. Charley, M.P., Revs. W. G. Lewis, R. Mursell, J. B. Owen, A. W. Snape, T. H. Titcomb, and W. Wilson.

ST. GILES.

THE twenty-third public meeting of this institution was held at Exeter Hall, the Earl of Shaftesbury presiding. The Report, which was read by Mr. Williams, gave a sketch of the origin and progress of the institution. It commenced its operations as a Night Ragged School, in a hayloft over a cowshed, in the once well-known "Rookery" of St. Giles, open on two nights a week only. To this were gradually added a Girls' Sewing Class, Sunday Morning, Afternoon, and Evening Schools, a Provident Fund, and other benevolent agencies. Then, in 1852, came the addition of the Refuge, when six boys and six girls were admitted to the Home in Broad Street. Ten years ago the society had but 172 boys and girls under its care; now it has 632. During that period it has opened a Boys' Country Home, Farm, and Industrial School, has started an Emigration Fund for youthful emigrants, has added a large Home at Ealing in lieu of a smaller one at Acton; has increased its Ragged School operations greatly, and has established the "Chichester" Training-Ship for the reception of homeless and destitute boys. This latter feature in the work of the institution took its rise in a supper given to the homeless boys of London in 1866, as did also the establishment of the Country Home and Farm School. The Refuge is the largest in London. It is carried on at Great Queen Street, Lincoln's Inn Fields; the training-ship "Chichester," lying off Greenhithe; and at the farm at Bisley, in Surrey. These establishments are for boys; the Homes for girls being at 19, Broad Street, Bloomsbury, and at Ealing House, Ealing. In these four homes and the ship there are 632 inmates, viz., 466 boys and 166 girls. The Ragged School operations, and other works of usefulness for the benefit of the poor, are carried on at the Boys' Refuge, Great Queen Street; the Girls' Refuge, Broad Street; Little Denmark Street, St. Giles'; Little Coram Street, Bloomsbury.

Papers, Original and Selected.

CHILDREN IN BRICKFIELDS.

TIME was when British Christians were taunted with only caring for the emancipation of negroes, careless of that white slavery which was equally traceable at home. We are not of those who think that "charity should" not "begin at home," but we think that it ought not to *stay* there; and hence, if any evil affects our fellow-men, whatever their dialect or wherever located, we consider that we are bound to do our best to alleviate if we cannot remove it. This impression, indeed, is but a necessary deduction from the great Biblical doctrine that "God made of one blood all nations of men for to dwell on all the face of the earth."

Strange to say, however, the very persons who made an outcry against our Buxtons, and Clarksons, and Wilberforces, for yearning to give to the negro race the rights of freemen, did nothing to emancipate the children of cotton factories from that British slavery which crushed them body and soul. For like the Priest and Levite, they gazed at and then passed by these poor helpless ones, who, we are almost tempted to say, were murdered by wholesale, and left it for Christian men like Lord Shaftesbury and his coadjutors, Fielden and Brotherton, to save mere infants from the horrors of a premature grave. Happily, by the Factory Acts of 1847 and 1850, child-labour became regulated, and the rights of life were at length recognised to be of at least equal value with the rights of capital.

But one class of children escaped the notice of the framers of the Factory Acts, either because they were scattered as to escape notice, so that their very existence was unknown to the framers of those Acts, or because the evils incident to the system were unknown—we refer to the children employed in brickfields. And yet the numbers so employed, when aggregated, would form the population of no mean city. It appears that there are 3,000 brick-yards in England alone. In these, without counting adults, there are employed no less than 30,000 children and young persons, their ages ranging from *three* (!) up to seventeen. What makes

the facts of the case still blacker is this: the large majority are girls, who are too early initiated into vice to be able to discern right from wrong. Many of these work from fourteen to sixteen hours a day, and when work is plentiful, during the whole twenty-four hours.

These terrible facts first came to light through the untiring labour, by speech and by pen, of Mr. George Smith, of Coalville, near Leicester, one who had learnt the bitter evils of the system when, as a boy, he was employed in the brickyards. Nobly determining to help the class from which he sprang, he has for some years devoted himself to the cause of these helpless ones.

And "is there not a cause?" Amongst other facts two may be cited. Once, when only nine years old, Mr. Smith bore on his *head* a lump of clay which weighed forty-three pounds. With this load, crushing brain and body, this poor child had to walk about six miles, and had to walk six miles before he reached home. Another case related is equally painful. A child of eight years, who only weighed fifty-two and a half pounds, had to work twelve hours every day, to walk fifteen miles a day, and not rarely to carry forty-three pounds of clay on its head. No wonder this poor child was stunted in growth, and had all the look of age in extreme youth. Now can we wonder that such children are too outworn to attend any Sunday School, and are only too glad, *when not at work* on the Lord's-day, to lie and doze through the sacred hours.

When these facts came under the notice of Lord Shaftesbury, not content with taking the statements of others at second hand, he visited one of these pandemoniums, and saw for himself physical evils which had not, nay, could not possibly be exaggerated. This is the photograph which he recently gave in the House of Lords:—"As I approached I saw in the distance what appeared to me to be eight or ten short pillars of clay, such as I suppose had been erected to indicate the depth to which the clay had been excavated. I walked up to them, and to my astonishment found that they were human beings, but so like the ground on which they stood—their features were so undistinguishable, their dress so absolutely covered with clay, their flesh so like their dress—that I assure your lordships that till I approached and saw them I firmly believed they were lumps of the soil. . . . I saw a number of little children, three parts naked, tottering under their burden of wet clay, which was dripping all down their shoulders and faces, while

some little girls were struggling along, holding in their shifts a mass of wet clay. Moreover, these unhappy children were exposed to the most sudden transitions of cold and heat, and after carrying their burdens of wet clay in the open air, had to endure the heat of the kiln, which was so fierce that I was not able to remain more than one or two minutes."

The educational status of these poor children is, as might be expected, at zero. Thus Mr. G. Smith states that above 75 per cent. can neither write nor read. Mr. Robert Baker, the able Factory Inspector, states of a mass of female brickmakers whom he visited, that only one in twenty could read, and that only one attended any place of worship on Sundays.

Probably some may think that the poverty of the parents leads to the early and undue employment of their children; but this, alas! is rarely the case. No trade is so well remunerated, and no workman can so easily save a small fortune as the brickmakers, if they did not waste their money in the pot-house or in gluttony, Thus, a master brickmaker says that, "I have known parents in the receipt of three and four pounds a week send their children out to work at clayworks for a few shillings a week, hung in rags, whilst the parents themselves rioted at home in luxuries and drink." So thriftless, indeed, are brickmakers as a class, that notwithstanding their large earnings, the Uxbridge Union reported, in 1869, that no less than 80 per cent. of the men who applied for relief were brickmakers. No, their motto is "Spend to-day, and, if needful, go to the parish to-morrow."

We are glad, then, to find that in response to the heart-stirring appeal of Lord Shaftesbury, on 11th July last, the House of Lords unanimously assented to an address to the Crown "to take into her consideration the state of the children in the brickfields as reported by the Commissioners in 1864, with a view to their being brought under the operation of the Factory Acts." To this motion the Earl of Morley not only assented, but promised to introduce a clause in his Workshops Bill to regulate the age and hours of children employed in brickfields.

We are glad to find that already one large Middlesex brickmaker has voluntarily introduced that principle of the Factory Acts which prevents any child under eight years from working, and limits the hours of labour to those under eighteen years to twelve hours per day. He reports that the work is not only better done,

but that those who, with unlimited hours, made 30,000 bricks per week, now make 57,000.

It only remains for us to add that we are glad to find that the new Act will be carried out solely by Government Inspectors who have made the Cotton Factory Acts such a success. For if, like the old Workshops Act, its administration were confided to local authorities, too many of whom have a pecuniary interest in evading it, it would assuredly fail. Still we hope that this Act which prevents any boy under ten and any girl under sixteen from working in brickyards will be rigorously enforced. Thus will a terrible evil be checked, and the cry of young innocents no longer appeal to Him who, as a God of justice, hateth oppression!

EARLY CONVERSIONS.

By Rev. Archibald Brown, of Stepney.

In God's Church there is a strange unbelief in the possibility of children being converted as children; and I believe that this error is more widely spread than many imagine. Salvation by works, I venture to assert, is the only kind of gospel presented to the mind of many a child. Moral teaching is brought to bear upon him.

I venture to assert that no Missionary Society, whose meetings are held in Exeter Hall, would be supported for a single year by the outside public if the truths brought before heathendom were the same as are brought before our children. It is "the gospel" they have to take to the heathen, and shall I consider the heathen are capable of listening to the gospel, and the child of a thousand prayers in our own land is unable to receive it? I take it that if we leave in the background the grand truths of the gospel, the substitution of Christ, and salvation by simple faith in Him, and give the "goody-goody" teaching to the child, we are virtually saying that we do not believe it possible for that child to be converted as a child.

I want to ask this question—Is it necessary for the plastic nature of childhood to be made hard as the nether millstone before the Holy Ghost converts it? Is it necessary for a little child to grow up and be dragged through the filth and mire of sin before he can be washed in the blood of Christ? I think the main root of the evil is this—that we are not sufficiently looking for the conversion of children *as* children.

I go a step farther. Has it never occurred to you, fellow-teachers, that the kind of Sunday School meetings often held go far to prove that those who speak and those who hear do not believe in the conversion of children? I take it that if our hearts are right with God, one question will, at such times, rise above all others. Has Jesus Christ been magnified in the conversion of a child? And if there have been no conversions, the budget may be good, and the ventilation of the room correct, and the subjects well

arranged, but the grand necessary for securing a blessing in the school is wanting.

Another point. I think you will agree with me when I say the Church hardly expects the conversion of children, from the fact that when little ones are converted they are so slow to believe in its reality. There is no ground whatever for this unbelief in the conversion of children to be found in Scripture. I find that adults were once pointed to children, but I never heard of children being pointed to adults. I never heard of our Lord gathering a multitude of children together, and setting a Pharisee in the middle, say to them, "There, my little children, grow up like that man." But I think I do remember that when the disciples were quarrelling and disputing, Christ put a little child in the midst of those adults, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." If you look to Scripture you will find that the only one triumph Christ had was given Him by children. It was when the Pharisee and Sadducee scowled upon Him, infant voices gave birth to those glad hosannas.

And then, again, it is well to remember that there is nothing in the nature of conversion why children should not be saved. Let us go to that old objection we have heard over and over again, "They are not old enough to make up their minds." Did you ever meet an adult who was? Is conversion the making up of the mind? I grant that if conversion is an intellectual attainment, then adults may be converted and children not. But if conversion be a change of heart, I ask, why not children as well as adults?

Then further, you will find nothing in the lives of those little children who profess to be converted to warrant you in doubting its reality. If you wish to find a specimen of worldliness, coldness, prayerlessness, do not go among Christian children—go amongst the adults: there you will find it. There is many and many a child who has a weak point, but take child by child, and adult by adult, and I believe they will not only bear comparison, but most frequently the palm will be found on the side of the former. I will tell you one thing I know to be a fact. There was a little girl in my Sunday School, about a year and a quarter ago, named Ellen H., who was seven years old. One day I received a message from her. "Will you come and see me?"

I went and sat down by the side of her bed, and surely if ever a little form on earth looked like what I imagine an angel to look, it was hers. Sitting down beside her, I said, "Well, darling, what is it?"

"There is something I want very much to say to you."

"My child, would you not like to be well?"

"Oh, I hope not," she replied.

"Hope not! Why not?"

"That," she said, "is what I want to tell you. Since I have been a Christian" [which was from the time she was six years old] "I have been so anxious for father to go and hear the gospel preached, but I have never been able to get him into the sanctuary. And I have been thinking, while lying here, that I would ask you if, when I die, you will bury me?"

I confess I was startled.

"Yes, darling," I said at last.

"Well," she said, "that is what I wanted to say to you, for you know if I die father will be obliged to go to my funeral, and over the open grave he will be obliged to hear the gospel; and oh, sir, I would be willing to die half a dozen times for father to come and hear the gospel."

Is that conversion? Is that a sufficient test of a change of heart? Then let me tell you that this little one did not die in vain, for not long ago a rough-looking man took hold of my hands, and said to me, with tears in his eyes, "You don't know me; I am the father the child died for, and she has not died in vain." And that man is now a seeker of the Lord. Shall we find a higher test of real conversion among adults than hers? Shall we find among them such a love for souls as to be willing to die for them?

SPANISH MISSION SCHOOLS.

At page 270, of our volume for 1870, we noticed the successful establishment of several Ragged or Mission Schools in Madrid, and stated that several large towns had followed the precedent set by the metropolis. We now briefly refer to three such centres of Gospel light, in all of which not only children, but adults, are taught that the blood of Christ is the only means of salvation. It is satisfactory to know that, as among the kindred classes at home, it only needed that the pure Gospel should be taught for "the common people to hear it gladly." Thus, both schools and mission halls are already crowded to repletion.

The first Mission School to which we refer is planted in Seville, the Rome of Spain. The Rev. L. Tugwell, the British chaplain, first took advantage of the newly-acquired freedom to open a Free School in Seville, for resident English children and those of mixed parentage. But Spaniards, to some of whom he had privately ministered in the times of persecution, soon eagerly sought a share of the privilege. A central school was opened in the Mission-house at Calle Zaragoza, including a School for Girls, Infants, and a Normal School for female teachers. And now, after two years' labour, besides this, the central work, there are two other localities in which Mission Schools, day, night, and Sunday, are carried on. These three sets of schools are attended by a collective number of nearly 600, including many adults who come on Sunday and at night.

Services in Spanish were established as quickly as the schools; meetings are held on Sundays and week-days at all the three localities, and also in private rooms elsewhere. It is deeply interesting to see the School-house of San Bernard crowded with simple working men and women, all earnestly listening to the faithful preaching of the gospel by a sound and pious Spanish evangelist, and joining with heartiness in many hymns adapted from some of our own favourites, such as "Just as I am," "I'm a pilgrim and a stranger," etc.

When mention is made of what is being done for the rising generation, the self-denying labours of an English lady residing there in this department of the work of Evangelisation should not be omitted. She teaches daily

the children of the English, and on Sundays has a large class of Spanish young people around her whom she instructs in religion. In both, her teaching, which is *con amore*, must win the hearts of her pupils, and incalculable good must be effected.

Nor are the poor forgotten in this momentous movement. On a Saturday evening may be seen gathered together a goodly number of working people for worship and instruction in the Word, presenting just such a sight as may be found in many parts of the East of London when there is a gathering for a similar purpose in school rooms and halls. The singing on these occasions is of a very hearty character, and cold indeed must be the heart of the man that hears unmoved these songs of Zion in a strange land, and beholds with indifference such scenes. Some thus regained to primitive Christianity have just been gathered around the Lord's table in Mr. Tugwell's church. The assistant of this good soldier of Jesus Christ read prayers and preached (of course in Spanish), and afterwards administered, conjointly with Mr. Tugwell, the Lord's Supper to about forty communicants, nearly a hundred other anxious inquirers being present at the service, and remaining to witness the simple but impressive ceremonial.

CADIZ is the next great place where such a Mission School has been planted. In the large galleries of the Gospel Hall, capable of accommodating about 300 each, are the Day Schools. The Girls' School, opened on September 20, has an average attendance of forty. The Boys' School, from the difficulty of procuring a competent schoolmaster, was only opened at Easter. There is a Sabbath School, which the pupils of the Day Schools are required to attend, and they stay to morning worship and enliven with their sweet voices the singing of God's praises. It is intended to begin Adult Evening Schools for both sexes.

Similar Mission Schools have been opened at BARCELONA. Mr. G. Lawrence, who is the prime mover in this good work, thus records the outcome of a Parents' Meeting at Christmas. He says:—

"I went up half an hour before the time, and found the street full of women, with children in their arms or by their sides. The beautiful hall, which up to that time had been used as a dancing saloon, and which will hold 1,500 people, was filled in the body with a congregation consisting mostly of women, with the Sunday School children by their sides. I saw many wet eyes as the children sang the opening hymn, 'To heaven I go,' &c. After this, I took up the nineteenth psalm, and every word of the psalm appeared to tell upon the mass assembled."

Already, as in British Ragged Schools; the Word has come home with great power to old and young. Thus, a poor woman who attended one of the Barcelona Mission Schools became very ill. Finding death near, she requested that some of the children from the school would come to her bedside, and sing their hymns. A number accordingly went, and sang all the hymns they knew. When they came to the hymn, "Oh, salvador terno Jesus" ("Oh, Jesus, sweet Saviour!"), she asked to hear it again. Then they sang "La vida es fictitia," and at the last verse, which ends with the words, "Eternal sorrow or eternal joy shall be thy portion there," the poor woman breathed her last sigh. One of the girls of her own accord knelt

down, and prayed by her bedside. Verily "Out of the mouths of babes and sucklings Thou hast perfected praise."

When we remember that this priest-ridden country—the very paradise of Popery—has been liberated from its thraldom only four years, we may well, in adoring gratitude, exclaim, "What hath God wrought!" May we not then ask our readers to comply with the earnest desire of the Spanish teachers and evangelists, "Brethren, pray for us?"

RAGGED SCHOOL UNION EXCURSIONS.

I.—Paid Teachers' Excursion.

Since the time of John Gilpin's celebrated ride to Edmonton, after "twice ten long tedious years" of application to business, the public taste for holidays and excursions has increased. It is now thought to be a hardship, both by the old and young, if at least a day's respite from toil cannot be enjoyed during the year. No sooner has the spring sun shown a little power, than pleasure vans, of every size and description, emerge from their sheds, and may constantly be seen filled with expectant fresh-air seekers of as many grades and classes until winter again approaches. Nor are the railways behind in their efforts to foster the public desire in this matter, if we may judge from the stream of human beings entering the termini, and the tempting advertisements, especially for day trips, which greet the eye at every turn. The growth of the custom can only be viewed with pleasure, and recent legislation in this direction will doubtless give an additional impetus in favour of holidays for the people.

The Committee of the Ragged School Union, recognising the great benefit attending even a day's change, have for some years past invited the paid teachers of the affiliated Ragged Schools to spend a few hours together for social intercourse in the country. On Saturday, July 8, the annual gathering was repeated, and, as usual, Bushey Park was the spot fixed upon for its enjoyment. About three hundred teachers sat down to a good dinner in a tent erected for the purpose in the Park. The day was beautiful, the sun shining brightly, and making the Park look splendid in its mantle of variously tinted green. The Hampton Court Palace, with its ornamental grounds and maze, the river, the grove, had each its votaries, while here and there in the Park knots of teachers would form to exchange cordialities, to recall old reminiscences, or to discuss the probabilities of the Ragged School future. Tea was provided at five o'clock, also in the tent; after which, Mr. W. H. Miller expressed, on behalf of the Committee, the pleasure he had in once more meeting the teachers. He congratulated all upon the propitious weather, and trusted the remembrance of the day would be as bright and cheerful as many of the former ones were. He concluded by reading some spirited verses. Mr. Baker, Master of the Hoxton Ragged School—speaking for the teachers—moved a vote of thanks to the Committee of the Union for its kind, thoughtful consideration, coupling with the vote the name of the Secretary. Mr. Gent, in responding, alluded to the many difficulties which now beset the Ragged School teacher. Looking to the future there was

much to discourage and perplex. Changes were occurring, and might be expected to be more frequent. Old teachers, who had toiled nobly for many years, were being dismissed to make way for certified teachers. But, whatever might be in store for them, they had still God's promises upon which to rely; and had He not said, "Seek ye first the kingdom of God and His righteousness, and *all these things* shall be added unto you"?

The party then, in jubilant strains, wended its way to Teddington Station, from whence it was quickly conveyed by rail to London. Thus ended a most pleasant day—a day without any unpleasant incident or untoward circumstance to ruffle it gladness.

II.—Children's Excursion.

The Ragged School treat for the children has become quite an institution, and thousands of young hearts are each year gladdened and benefited thereby. It is, however, always found that a residue of the schools—especially in the East of London—have been unable to effect this, and that were not some effort made on a special footing many poor children would be deprived of a treat. In accordance with the practice of former years, Lord Shaftesbury indited a short appeal to obtain funds for taking out these children under the auspices of the Union. The following is a copy of the appeal:—

"*June*, 1871.

Once more I take the liberty to request a small contribution in aid of the expense for a summer treat to the children of the Ragged Schools. I need not, I feel assured, repeat the statements I have so often made, of the health and happiness that a day in the country confers on the children.

I am, your obedient servant,

Shaftesbury."

Copies were sent to sympathising friends, who generously responded with their accustomed liberality. This chief difficulty being removed, arrangements were made for a united excursion of about 1,800 children and teachers from eighteen Ragged Schools, and Friday, August 4, was the day selected for the trip. The morning was very cloudy and threatened rain, but the clouds soon dispersed and made way for the genial sunshine. Proceeding in detachments from Broad Street, Shoreditch, Camden Town, and Waterloo Stations, the party all assembled in the Bushey Park without mishap, when the pleasures of the day began in earnest. Upwards of 2,000 toys were distributed amongst the already happy children, and when afterwards the fruit was given out, the sum of their happiness seemed to be complete. Lord Shaftesbury had promised to join the party, but was unavoidably detained in town. Two showers occurred in the day, but were fortunately of short duration and caused no anxiety.

The evening wore on—much too soon to please the children—and preparations had to be made for the return journey. A long procession was formed, and the route taken to Teddington Station. Here the two attendant trains quickly absorbed their living freight, and safely conveyed it to the several destinations. Thus passed the much-looked-for day, giving much pleasure and benefit to these poor children, and cause for thankfulness on the part of those in responsibility that no mishap had occurred to mar the pleasantness of the "children's outing."

KENT STREET FLOWER SHOW.

A FLOWER SHOW in London, says the *South London Journal*, might strike some people, not much used to London life, as a remarkable event. "What!" they would exclaim, "A flower show in the midst of that mighty mass of bricks and smoke—an exhibition of frail, delicately-tinted flowers in smoky, dirty, busy London, and grown there, too!" One would also imagine there was hardly room to grow, and hardly time to attend to, a flower in that teeming, bustling centre for the world; and if there were room, surely the very closeness of the atmosphere—the influence of smoke and dust, and dull nooks, would stunt the plant and wither the flower. If the stranger were to stroll by some of the princely mansions in the West End, and see the magnificent show of floral beauty in the balconies and windows, and take a quiet peep into some of the conservatories, he might be convinced that it were possible to have a show there; but a flower show of plants grown in the unclassical, unsavoury regions of Kent Street, Borough—the very idea seems absurd. And yet Kent Street, on July 12, was able to turn out a very respectable show.

Making our way along the uninviting-looking street from which the show takes its name, stopping our nose from odours not the most delightful, carefully avoiding running against greasy lumps of meat and provisions that seemed to be hanging and banging about promiscuously, picking our way with equal care over the numerous progeny that dabbled and sprawled on the pavement, we at last arrived at the rendezvous—in Schools in St. Stephen's Square. The school-room was gaily decorated for the event with abundance of flags, mottoes, evergreens, and real and artificial flowers, and it presented a great contrast to the dirty, neglected-looking street one had just left outside. There were seen unwashed, ragged children—and grown-up children, too—in miserable black courts and passages, strewn with rubbish and filth; but here were bright, clean faces, carefully-mended clothes, in a festive-looking room, crowded with beautiful flowers and attractive results of industry. A show of this description must work an immense amount of good in the district it embraces. Prizes are not only given for flowers, but also for clean rooms and tidy yard gardens, and many other things which go to promote comfortable homes for the poorer class. It must require a great deal of perseverance and noble purpose to establish an institution of this description in such a neighbourhood. The work is principally carried on by ladies and clergymen, and many and great must be the annoyances, and we had almost said dangers that they must encounter in endeavouring to reform such a region as Kent Street. The reform brought about by such an institution as this is of the right kind. It improves the material condition of the poorest class, and that is very much to be desired.

Little more need be said of the show than it passed off very successfully without a hitch. The entries were numerous, and some of the flowers, &c., exhibited were very fine, especially considering the neighbourhood. The other things at the show—artificial flowers, &c.—were also up to the mark.

There were also several stalls for the sale of fancy and useful articles, presided over by ladies, who have been very active in these Kent Street reforms. The prizes were distributed by the Earl of Shaftesbury. His lordship was at the show for some time previous to the distribution, and he appeared to take great interest in the proceedings. Before the prizes were distributed, the Rev. James Amos explained the object for which the show was established, and in the course of his remarks stated that this was the fifth annual exhibition, and perhaps the most successful one.

At the conclusion the noble Earl said that "he was glad to come among them on that occasion. Now, these prizes should be considered by them not as the results of anything they had achieved, but as the starting point for other work. He did not know of one single thing that was so purifying to the heart and understanding, and that would call forth all the affections, as the study and cultivation of flowers. It was good for all, for grown-up people, and it was particularly good for children. In the cultivation of flowers the child saw the necessity for care, the necessity for cleanliness, and then they saw how the plant answered to the care bestowed upon it; and thus they would be led to reflect on the Great God that took care of them, the Great God that watched over them, and who in His own good time would take them to His blessed home if they answered to His care, like the little plants did to theirs. He urged them to cultivate yard gardens, and reminded them that Lord Bacon had written that "a garden is the purest of human pleasures." God Almighty first planted a garden, and there He placed our first parents, and from the time that Satan tempted them, we, their descendants, had been endeavouring to get back to that garden from which they were expelled. He was pleased to see that prizes had been given for artificial works, particularly for samplers. It showed that the time of the children had been better employed than it would have been in the streets. He was also particularly pleased to see that prizes had been given for clean rooms. Great difficulty stood in the way of keeping a clean room or rooms in London. He had gone into some of the most wretched parts of London, and he knew that most of them were placed in such a position, and under such circumstances, that do what they would they could hardly keep a clean house. If they had only one or two rooms everything was stowed away in them, and he thought that if he went into a room and found it moderately tidy and clean, great credit was due to the wife. They should do everything to make home comfortable, for a clean tidy home was one of the strongest inducements for keeping a husband from the public-house and spending the hardly-earned money there."

OFFERINGS OF LOVE.

Some one had given a little boy a golden sovereign. Willie thought a great deal of this sovereign. He loved to look at it very much, and valued it more than any of his other presents or toys.

One day this little boy had been thinking about the love of Jesus till his heart was full. He went to his mamma, and, standing by her side, said,

"Mamma, it seems to me I love the Lord Jesus; He shines in my heart so, I'd give Him anything."

His mamma remembered how much he thought of his sovereign, and she said, "Will you give the Lord Jesus your sovereign?" This was a hard question, and he could not answer it at once. He loved his gold sovereign very much. For a moment he looked very earnestly into his mother's face, and then, without saying a word, crept behind a chair, and, finally, stole away to a window.

Two days passed, and still that question remained unanswered. His mamma feared that he had forgotten it, or that he was not willing to part with that loved sovereign for his Saviour. But on the evening of the second day, the little boy went to his mamma, and with a very sweet, but serious expression, said, "Mamma, I will give my gold sovereign to the Lord Jesus. Here it is. What shall be done with it?"

"What would you like to have done with it, Willie?" his mamma asked.

"May it buy Bibles for the poor Ragged School children, to teach them about Jesus?" he inquired.

When he was told it might, a sweet smile overspread his face. "Mamma," he said, "I am glad I have got a gold sovereign to give to Jesus; but I wasn't ready when you first asked me. I am now."

The little fellow gave what he *most* loved to Christ. Are you, dear reader, ready to do the same? He denied himself to give it.

Opportunities for the exercise of self-denial in some form are of daily occurrence, and such *daily* self-denial is required of all who enlist under the banner of the cross. The words of Jesus are, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." This is hard, you say. True, it is hard. There is, however, one way to make it easy. This is the way Willie tried. Love bears the cross without finding it heavy. Love proves the truth of the Saviour's words, "My yoke is easy, and my burden is light." Look at the love of Jesus till your heart is so filled with it that it is easy to give up anything for Him. So long as your thoughts are occupied with yourself, it will be very hard to give up anything that self wants. But let your heart once be filled with the love of Jesus, and self-denial will become easy; it will even become a pleasure. If Willie had spent his sovereign to buy something for his own pleasure, or kept it to look at, would it, do you think, have made him half so happy as he was made by the peace and joy which filled his heart after he became willing to give it up for Jesus, and could say, "I am glad I have got a gold sovereign to give to Jesus"?

Dear reader, what have you to give to Jesus? Will you give Him yourself? Will you become a Christian here in self-denial? Will you resolve to hold back nothing that Jesus requires of you? It you do this, you shall find that His service is not a hard service; that self-denial, from love to Christ, brings a joy far exceeding any form of self-pleasing. May you be

"Working, waiting, watching, indeed;
Gathering, sowing, or watering seed."

ELLA.

SCHOOL AGENT'S WORK.

No. 2.—North and East.

From Mr. Curtis's Eleventh Annual Report we make the following extracts, as showing the nature of his work, and the state of the Ragged Schools in the Northern and Eastern districts.

VISITS PAID.

To Sunday Schools, 95; Day Schools, 520; Evening Schools, 310; Special Business and Conference, 45; Committee Meetings, 7; Public and Social Meetings, 25; Parents' Meetings, 12. Total, 1,014.

SCHOOL BUILDINGS.

In the districts under supervision there are 101 School Buildings; of these 39 are very good, 31 moderate, and 31 bad; nevertheless admirably located for usefulness.

NEW OR EXTENDED OPERATIONS.

Bell Alley Day School. Hope Place: Sunday School, Morning and Evening Mission Services, Bible Classes, Messenger Brigade, Home and Industrial School for Wood Cutting, Tailoring, and Shoemaking, Prayer Meetings for Adults and Juveniles, and Day School for Boys, Girls, and Infants. Field Lane: Home for Boys and Girls (both certified), and Band of Hope. Buck's Row: Bank (Penny). Northey Street: Farthing Bank, two Meetings on different evenings for prayer, one for Girls and one for Boys, and an Association of Believing Lads. Carr Street: Band of Hope *resumed.* Vincent Street: Bible Class, on Week Evenings Mission Service and Free Lecture. Camden Town: Boys' Evening School *resumed.* Shoe Lane: Bible Class, Music Class, and Class for Reading and Recitations. Lamb and Flag: Week Evening Service, Visiting Society for Spread of Pure Literature. Holloway: Girls' Evening School, for three evenings. Hamilton Row: Children's Service on Week Evenings. Dove Row: Christian Service on Wednesday Afternoons. George Yard: For Elder Waifs and Strays Soup Suppers, Combined with Instruction. Ernest Street Industrial Class: Whistle Band, and Band of Hope. Hope Street: Band of Hope. Smith's Place: Evening School *resumed.* Stratford: Evening School. Lamb and Flag: Class for Secular Instruction for Married Men (apart). Castle Street: Two additional Homes. New operations, 39.

SUNDAY SCHOOLS.

In 102 School Buildings there are held in the morning 47 schools; in the afternoon, 73 schools; and in the evening, 66 schools. The attendance on Sunday morning is about 23,000; on Sunday afternoon, over 10,000; and on Sunday evening, between 9,000 and 10,000. Total average attendance (including five country schools), 20,500. Number of voluntary teachers, about 2,000. Considerable attention was given during the past year to the attendance of Day Scholars at the Sunday School. By means of a searching

individual inquiry, a pressure was brought to bear which has made the attendance at the Sabbath School more regular. Many of the children, as an excuse for non-attendance, pleaded want of suitable clothing. This attention to appearance in Ragged Schools is owing to the magical transformation effected by the Sewing Class and Clothing Club in the appearance of the children. Forlorn children are frequently stripped of their rags, and put in neat attire. The plea of unsuitable clothing must not be admitted in a Ragged School; such plea, if admitted, indicates that the school has got out of its sphere.

SUNDAY SCHOOLS REQUIRING PARTICULAR MENTION.

The Lamb and Flag Schools sustained a serious loss by the death of Mr. Watts: they are indebted to him for more than twenty years of continuous labour. Two brothers have succeeded to their oversight, viz., the Messrs. Soltan, the one as secretary and superintendent of the adult work, and the other as superintendent of the Sabbath Schools. The attendance at the Sunday and Week Day Mission Services and at the Sunday Schools has considerably increased; also the homes of the children, especially of the sick children, have been more regularly visited. Of this Christian labour fruit has been gathered: four children having died within the year in the full assurance that they were going to be with Jesus. The number of teachers has also increased, and the debt on the schools has been extinguished.

Chequer Alley has grown in efficiency through an augmented staff of teachers, which was obtained by an appeal to the neighbouring churches.

The schools in connection with the Rev. J. Cohen, viz., *Colchester Street*, *Chicksand Street*, and *Buck's Row*, have maintained their efficiency. *Colchester Street* is distinguished for the singular piety, ability, and enthusiasm of its superintendent; the school is in many respects a model school. The knowledge of Christian subjects is tested every Sabbath Day, and conversion is the one aim of the teachers' labours.

Chicksand Street lost during the past year, in the person of Mr. Adams, a most devoted and self-denying worker, who for fourteen years attended twice on the Sabbath Day, and four times weekly, as superintendent of both the Sabbath and Week Evening Schools.

Elder Walk and Sanford Lane, both conducted by teachers drawn from Dr. Raleigh's church, Hare Court, Canonbury, are going on very prosperously.

Agar Town, in its new quarters, has considerably increased in attendance; upwards of 300 being usually present on Sunday evenings in the winter.

New Nichol Street maintains its prestige. The following incident will show the firm hand that is required. One Sabbath evening, some rough boys, unused to the school, forced an entrance; their unruly behaviour necessitated an ejectment; in a fit of revenge, the strong outer door was forcibly torn from its hinges; for a brief period anarchy prevailed, the neighbourhood of the school was in a state of great excitement and tumult; but the tact and energy of the superintendent and staff were equal to the occasion, order was soon restored, and the teaching proceeded as usual. Seven hundred is the usual attendance.

Hope Place, Stepney, is another institution whose Sunday Evening attendance is equally large. Two houses and one large room are crowded with orderly and attentive listeners. Frequent singing and lively addresses drive all listlessness and sleep away. The police of the neighbourhood admit that their duty in maintaining order in the streets on Sunday evening is much lighter since the establishment of this institution.

Salmon's Lane, though small, is a specimen of a genuine Ragged School. The neighbourhood abounds in plenty of raw material; the outsiders occasionally amuse themselves with throwing stones and mud at the door. On my last visit they attached a thick rope to the door, which they fastened to some object hard by, so that for some time the door could not be opened.

Wentworth Street gathers together a goodly number of girls and boys. The boys, for the most part over twelve years of age, are rough and ill-behaved, and tax the temper and patience of the teachers very much.

East India Road and Holloway have held special meetings for the purpose of increasing their staff of teachers, from which they have derived some advantage, but neither of them in sufficient numbers to meet their requirements. At East India Road a hundred children frequently remain outside for want of teachers.

Church Street, Minories, has obtained the services of an excellent superintendent, through whom the teaching staff has been augmented and the attendance of scholars has been increased. It is not an unusual sight to see one or two soldiers from the Tower engaged in teaching.

If space permitted, many other Schools would receive particular mention.

The Sunday Schools have, as a whole, improved in discipline, in teaching power, and in general results. The addresses are much more appropriate, and the attention and general order much improved.

DAY SCHOOLS.

In the North and East of London there are 23 Boys' Schools, 20 Girls' Schools, and 60 Mixed: total, 103, with a total average attendance of 14,000 scholars.

During the past year five new Day Schools have been established.

TEACHERS.

About 130 are employed, of whom one-half received previous training; of the remainder a great many are not only persons of missionary zeal, but have disciplinary tact, method, and ability to teach. Two-thirds are females.

SCHOOL MATERIAL.

During the year considerable pains were taken by Agent to remedy the matter of a short or otherwise defective supply. In thirty cases correspondence on the subject with the Committees was successful.

HOLIDAYS.

A few of the Schools gave long holidays at Christmas, which were said to be necessitated by a succession of school treats; by correspondence and personal intercourse, Agent has succeeded in reducing them to reasonable dimensions.

RIGHT CLASS.

During the year inquiry has been made into the cases of children whose appearance indicated adequate means for attendance at a Pay School. Appearances are deceptive—some of the poorest are the tidiest. Agent relies much on the careful mode of admission adopted by Committees, and on the certificates of suitability given by Bible Women and City Missionaries who visit the homes of those applying for admission.

SCHOOL ARRANGEMENTS.

In some Schools the time table permitted the use of fresh morning time to be employed on matters that might be remitted to the last hour of the afternoon: this has been remedied. Cases of proved incompetence or flagrant neglect have been reported. The Local Committees almost invariably thank the Agent for his expression of opinion.

SCHOOL EXAMINATIONS.

Ninety-three Schools were examined last year. In some few cases, the examination not being satisfactory, was repeated. The numbers present, 12,965. Number of age for examination, 7,861. Good readers, 1st quality, 1,088; 2nd quality, 899; total, 1,987: moderate readers, 1518; passed in reading, 3,505. Good writers, 1st quality, 909; 2nd quality, 1,113; total, 2,022: moderate writers, 1,794; passed in writing, 3,816. Scripture: Life of Christ—good, 985; moderate, 1,367; total, 2,352. Arithmetic—addition, 3,269; subtraction, 1,731; multiplication, 1,440; division, 710; long division, 234. Compound Rules—addition, 365; substraction, 200; multiplication, 140; division, 90; long division, 56. Tables—multiplication, 1,656; money tables, 849. Notation—3 figures, 2,466; 4 figures, 1,393.

This year the examinations were made with extra care; the standard, a little raised, was applied with strictness.

In the tabulated statement the good readers and writers are divided into two qualities. This was necessary, as many were too good to be classed as moderate.

For particulars relating to examinations, suggestions about teaching, disposal of time, school material, &c., please to consult previous reports.

The following are a few examples of excellence selected from tabulated statement. The dash shows the two qualities of good in Readers and Writers:—

Name of School.	Present.	Reading.			Writing.		
		Good.	Mod.	Total.	Good.	Mod.	Total.
Hammond Square	B. 150	30—10	33	73	31— 9	30	70
Fox Court	M. 90	15—20	13	48	10—20	20	50
Lamb and Flag	G. 76	20—11	17	48	10—10	28	48
Field Lane	G. 177	30—17	38	85	18—25	66	109
King Edward Street	B. 181	22—31	37	90	37—19	26	82
Cudworth Street	M. 135	24—18	33	75	6—35	37	78
Charles Street, Drury Lane	G. 52	12— 7	20	39	15—10	18	43
Britannia Row	M. 160	60—26	46	132	46—29	61	136
Rufford's Buildings	M. 59	24—23	12	59	28—13	16	47
Hornsey Road	B. 133	28—15	25	68	22—22	31	75

Passed in Arithmetic—

Name of School.	Simple.					Compound.				
	Add.	Sub.	Mul.	Div.	L. Div.	Add.	Sub.	Mul.	Div.	L. Div.
Hammond Square	76	48	53	30	9	20	16	16	9	
Fox Court	44	20	17	4	...	1				
Lamb and Flag	35	18	13	7	...	4	3	11		
Field Lane. G.	42	41	20	5	...	9	5	4		
King Edward Street. B.	63	51	51	27	10	10	5	4	4	
Cudworth Street	73	38	27	18	5	4	4	4	4	4
Charles Street, Drury Lane	48	23	38	20	10	4	4	4	4	
Britannia Row	113	65	34	17	20	11	11	7	7	
Rufford's Buildings	58	27	22	11	4	9	1	1		
Hornsey Road	72	37	30	20	8	19	9	9	2	

EVENING SCHOOLS.

The number under Agent's supervision is 45 Boys, 41 Girls, and 23 Mixed. Total, 109. Total average attendance between five and six thousand.

Ingram Place has opened a School for Girls on three evenings, which is conducted entirely by voluntary teachers.

Little Camden Street, after a suspension of some years, has re-opened the Boys' Evening School; it is held on two evenings, and is conducted by voluntary teachers.

Kingsland.—The Evening School is suspended for want of accommodation.

Union Walk.—Funds being low, and the School in debt, the Committee, in order to retrench, dismissed their master, and took upon themselves the conduct of the Evening School.

Bluegate Fields.—Agent has urged upon the Committee the propriety of conducting the Evening School by voluntary agency, or by the employment of a superior teacher, whose ability and zeal will command voluntary help.

Fox Court, though still in good work, has suffered somewhat from the zeal of its Ritualistic neighbours.

Lamb and Flag.—Mr. Soltau, the secretary, gave a spur recently to the operations by offering prizes for arithmetic.

Charles Street, Drury Lane.—Agent had to complain of the decline of attendance in the Girls' School, most of those attending belonging to the Day School.

Somers Town has increased in attendance, but is crippled in its usefulness through defective material, which the Committee are at present unable to supply through want of funds.

Hammond Square.—The voluntary agency has not been so continuous or systematic as desirable.

Albert Street has lost this year, through ill health, one of its excellent evening superintendents. The voluntary teachers have suffered also; this, to some degree it is feared, is owing to the non-holding of its usual inaugural meeting.

Ferdinand Place last year was taken in hand by T. Clark, Esq., who was aided by voluntary teachers; this year, during his involuntary absence, the School has been admirably superintended; the attendance has been large, and the teaching power and discipline excellent.

Haggerstone is temporarily suspended for want of a superintendent.

Colchester Street.—Young children have been excluded, and the attendance of none under eleven years of age permitted.

Clare Market.—Some of the clergy connected with Dr. Vaughan, of the Temple, assist here; they are able and sympathetic men; one of them sat up through the whole night with a dying boy.

Rufford's Buildings and Britannia Row are largely aided on Sundays and week evenings by the students from the Church Missionary College.

Bell Alley, London Wall.—The Girls' School is still superintended by a lady, Miss Lloyd, who not only gives five evenings weekly, but devotes the whole Sabbath and several hours of every week-day to the objects of the School.

Castle Street, Long Acre, is still most admirably conducted. It is taught and superintended by a well-known band of gentlemen, viz., Messrs. Quintin, Hogg, Brown, Kinnaird, and the Hon. Pelham.

Moreton Road has now desks sufficient to meet the requirements of a large attendance, and hopes by systematic efforts very much to improve the discipline and teaching.

Nichol Street, Elder Walk, and Chequer Alley still go on vigorously.

Rochester Mews is an instance of what can be done by female piety and intelligence. Miss James has under her charge, in a separate room, a class of men and lads—some of whom have been in prison; she has them in perfect control.

Gun Street, Buck's Row, Milton Yard, and Whetstone Park, deserve mention for the vigorous manner in which the Schools are conducted.

Whitecross Place.—This School closed at half-past eight; the time, owing to Agent's remonstrance, has been altered to half-past nine, to the advantage of the School.

I have not failed this winter to bring to the attention of Committees and teachers the importance of improving the Evening School in the matter of effective secular teaching, especially the teaching to read, and further the importance of maintaining the work unbroken by those interferences which some are so injudicious as to permit.

Some matters requiring the attention of Committees, as regards the numbers, defective teaching, or irregular closing, &c., necessitated Agent corresponding with the following Schools:—Bell Street, Bluegate Fields, East India Road, Hammond Square, Carr Street, Sermon Lane, Brewer's Court, Little Coram Street, Stratford, Wentworth Street, Union Walk, Albert Street, Charles Street, Haggerstone, &c.

OLD SCHOLARS' MEETINGS.

These continue to be held, and are on the increase. In Clare Market, Charles Street, Whitecross Place, Lamb and Flag, Whitechapel, Vine Street, and Sermon Lane, the old scholars met in large numbers.

It is very gratifying to meet with the formerly wretched and ragged, some of whom were loose in morals and graduates in crime, but now respectable in appearance and orderly in demeanour, and to learn from their own lips unequivocal testimony to the good of Ragged School work. It gave them a start in life by a testimony to character, and sometimes by more formal aid and its Christian influence made them men and women by the cultivation of those faculties which distinguish them from the beasts that perish.

FLOWER SHOWS.

Chequer Alley, Nichol Street, Rufford's Buildings, &c., made a very excellent display of window gardening. Some Schools combine with the Exhibition of Flowers an Industrial Exhibition.

INDUSTRIAL CLASSES.

About seventy of these Classes are in full operation, in which three thousand busy fingers are taught to ply the needle, and so successfully that one School alone, viz., London Wall, turned out 205 garments in the year, justifying the statement that Ragged Schools exist for the destruction of rags.

The sympathy of some Schools has been shown for the sick and wounded in the war—thus Barnet and Stratford supplied lint and clothing.

PENNY BANKS AND CLOTHING CLUBS.

There are about seventy Banks and forty-five Clothing Clubs, with between eighteen and nineteen thousand depositors. Amount of deposits, £6,000; balance left after withdrawals at Christmas, £476.

Clothing Clubs, 45; the amount contributed, £700. Beside these there are special Shoe Clubs, which are a great help in winter; as many as 105 children were benefited by this institution in one School, that of Britannia Street, King's Cross. Clubs are very often fantastic: go through all kinds of metamorphoses; are this thing or that, according to the needs of the neighbourhood. For instance, Golden Lane (Mr. Orsman's School) has a Costers' Barrow and Donkey Club, managed by a committee of twelve costermongers. "It is stated that of the 40,000 costermongers, very few are owners of the barrows they use; they are hired at the rate of one shilling per week. It has been known of one coster that he borrowed a barrow for seven years, paying at the rate of one shilling weekly and doing all necessary repairs himself; it is calculated that the man had paid enough to buy six barrows; of this club Earl Shafteabury is a member; all his subscriptions being paid, he is the owner of a barrow, which he has kindly made over to the Club, to be loaned to some poor neighbour. During the year a donkey, pony, and barrows have been bought by the Club."

BANDS OF HOPE.

These institutions have settled down on a permanent basis, and continue to grow. The members connected with the various societies steadily increase—thus, the Lamb and Flag Band of Hope commenced in November, 1869, since which time, with the consent of the parents, 119 members have been enrolled; of these, on strict inquiry, twenty only have been unfaithful.

CHILDREN'S DINNERS AND TREATS.

St. Giles's Schools, Hartshorn Court, Chequer Alley, George Yard, Charles Street, Clare Market, Fox Court, Field Lane, Elder Walk, Lamb and Flag, East India Road, and many others, continue to supply once, if not twice a week, dinners to the most deserving. In some cases suppers are given. George Yard, by a supper, brought in many who could not be tempted to leave their very precarious occupations but by scent of a treat.

SCHOOL LIBRARIES.

Fifty-six of these useful institutions are in operation, with a circulation of some twelve thousand volumes. Many of these libraries have been largely aided by the Sunday School Union. Hatfield Street makes as many as three thousand changes of books in a year: this library is not confined to the Schools.

"The Sunday Rest Band" has changed its name, and is now called the "Juvenile Sabbath Union." Members are enrolled by subscribing, with their parents' consent, to the following rule: "That each member shall agree not to buy, sell, or otherwise cause any unnecessary labour on the Lord's-day;" they then receive an ornamental certificate of membership, signed by the secretary of the branch.

LECTURES AND ENTERTAINMENTS.

These are a very important feature in some of our school programmes. Chequer Alley has a series extending through the winter; dissolving views are interchanged with concerts and readings. Hartshorn Court has a weekly lecture through the year, with only a short summer break; these are free, except when dissolving views and panoramas illustrate the lecture: the charge then is one penny for adults, and one halfpenny for children with *clean* faces.

INSTANCES OF USEFULNESS.

A teacher of Fox Court, an amateur in art, recommended a poor boy to a cabinet-maker. Finding he had some skill in drawing, this gentleman has for years devoted a portion of Saturday evening to his instruction. The boy is advancing and earning good wages.

ANOTHER INSTANCE.

In one of Agent's Sunday visits to Hartshorn Court he was surprised to find a gathering, in a separate room, of some fifty young people; this was the monthly reunion of two Bible Classes; Mr. Orsman was presiding; the young men, in the most truthful and unpretending manner, related their Christian experience, and the aid religion afforded them in their daily life.

George Yard.—Four of its old scholars, on the last Sunday of the year, united with a Christian Church by the rite of a public baptism. At Vincent Street, also, three scholars made a public profession of Christian faith last year.

Northey Street, in connection with their Bible Class, had but one Christian lad at the commencement of the year; they have now over a dozen; one of them, a drunkard and blasphemous, whose face last year

was a mass of bruises from fighting and debauchery, is now the most promising member of the class.

A new society has been established, called "The Association of Believing Lads." Its object is to help Christian lads, and to make combined efforts for the good of other lads; it consists of members and volunteers; the members meet monthly, take tea together, and report progress. Volunteers are on probation, as tract distributors and helpers in missionary work, previous to membership. Thus in a great variety of ways, by regular and irregular methods, by Tramps' Kitchen Services, Lodging-house Visitations, and by Tea Parties to Costermongers, Crossing-sweepers, and regular Shoeblacks, &c., the lowest depths are reached.

With regard to the future of the Day Schools, a feeling of uncertainty pervades many minds; some few think of seeking aid from Government; others are inclined to transfer themselves to the School Board; while other large and important institutions have decided to go on as usual.

Hartshorn Court says:—"As it is probable that some persons may withhold their gifts, thinking that the new School Board will supply the lack of school accommodation we beg to submit the fact that the Act does not recognise any Schools but those employing certified teachers. What will be the result? Now it is a well-known fact that many of the uncertificated Ragged School teachers have not entered into their work for mere pecuniary reward, but out of a strong sense of Christian duty. Being too old to obtain certificates, the present teachers will be displaced in many cases by those whose test of fitness is not their Christian character or peculiar adaptation to train City arabs, but their mere educational abilities. Thus the moral and spiritual force which is now the true secret of success in Ragged School work, will more or less be cast into the background."

And another, referring to the Night Schools, says:—"Under the most favourable circumstances it will be some seven or eight years before the class of children, from which recruits from these Schools are drawn, has received the benefits of an elementary education; and should the time arrive when there is no child of the age of twelve who cannot pass an examination in reading, writing, and arithmetic, even then there will be plenty for such institutions to do in following up the knowledge the children have received in the Government Schools, in providing, where necessary, a sound religious education, in endeavouring, by a well-considered admixture of amusement and instruction to retain a hold over the young people at the most critical period of their lives."

In conclusion, the Ragged School Institution has been so fraught with benefit to poor children and their parents, it is so flexible in its organisations, and has such power of adaptability to altered circumstances, that it seems unwarrantable to lose heart at the cloud that threatens it. Let us bear in mind that not only in reference to individuals but also to institutions, the lines of the poet are true, that

> "Behind a frowning providence
> God hides a smiling face."

To thank God, and take courage, is then our manifest duty.

Facts and Scraps.

School Boards and Ragged Children.—On August 15, Lord Shaftesbury, in his place in the House of Lords, asked at what time it was probable that any schools to be erected by the Metropolitan School Board would be ready for the reception of children, and observed that the question was really one of great urgency, for he feared that numbers of the Ragged Schools would be closed as soon as the school-rate began to be levied. The noble earl then cautioned the Government against the indiscreet operation of the "boys' beadle" system. A poor woman said to him, only two days ago, that she did her best to keep her children off the streets, and while she did so the State would do nothing for her, whereas, if her neighbours allowed their children to ask for a penny, they would be seized by the constable, carried before the magistrate, sent to an industrial school, and provided for ever after. It was quite clear that if that system was acted upon to any great extent it would pauperise large masses of the population.—Viscount Halifax, on the part of the Government, was unable to answer the noble earl's question; but he agreed that the power given to the magistrates to send children to industrial schools ought to be exercised with the greatest possible caution.

Brighton Boys' Brigade.—The first temporary Cottage Home and Refuge of the Brighton Boys' Brigade is situate in a small cottage on the east side of Mr. Duddell's park, the use of which he has given for a temporary home. The boys live entirely at the home, and are trained for pages, errand boys, or any light work they are capable of performing, such as distributing circulars. This cottage, which has been hired for three years, in the hope that by the end of that time sufficient funds will be forthcoming to build a more commodious home, consists of three rooms only, a dining-room, a matron's-room, and a bedroom. The boys are employed, in the daytime, in the manner described, and are educated by the superintendent, and in the Sunday School.

Cholera.—The Medical Department of the Privy Counsel have just issued a series of precautions against the possible attack of cholera. It is pointed out that if reasonable care be taken, there is scarcely any risk that the disease will spread to persons who nurse or closely attend upon the sick. But cholera has a peculiar infectiveness of its own, which, where local conditions assist, can operate with terrible force, and at considerable distances from the sick. The main object of endeavour should be to secure that "cholera contagium," when not disinfected, shall be unable to act extensively on the population. A searching examination of sources of water supply should be made in all cases where these are in any way open to the suspicion of impurity, and the water, both from private and public sources, should be examined.

Drunkenness.—By returns just issued it appears that in the year ending in September, 1870, there were 106,982 convictions for drunkenness; and that out of 233,935 criminal convictions of all kinds, 27,450 were for offences due to drunkenness, making the total number of convictions connected with drunkenness 134,432. This return does not include Ireland, but is confined to England and Scotland.

Hampstead Heath.—The Local Act to transfer to the Metropolitan Board of Works the open space known as Hampstead Heath, and to preserve, improve, and regulate the same, has just been printed. The Board is to pay £45,000 to Sir John Maryon Wilson and Spencer Maryon Wilson on the expiration of three months from the passing of the Act on the 29th ult. The Heath is to be

kept open and improved for the public benefit.

SUNDAY SCHOOLS.—By the last Report of the Sunday School Union, it appears that 3,739 Schools are connected with the Union. There were 89,690 teachers; and 766,958 scholars; 82 per cent. of the teachers were formerly scholars.

PRISONERS' EARNINGS.—The gross annual cost of the eleven English convict prisons, containing 8,578 inmates of both sexes, is £276,324 7s. 1d.—in other words, every prisoner costs £32 4s. 3d. a year. The average earnings of each prisoner amount to £19 5s. 7d.; so that each would seem to be insolvent to the amount of £12 18s. 8d. But, as it turns out, on further examination, that of the £32 4s. 3d., set down as the "gross total expenses," £15 8s. 7d., is expended on salaries and wages, rations, and other allowances to the prison staff, it would appear that not only is "every thief his own maintainer," but that he actually contributes £3 17s. towards the maintenance of his governor and turnkey, or warder.

UNJUST SHOPKEEPERS.—The fourth Report of the Standards Commission contains one or two recommendations worthy of notice. The Commissioners recommend that, in cases of a second conviction of offences against the Weights and Measures Laws "with fraudulent intent," the offender should be liable to a fine or "to imprisonment not exceeding two months," as the Justices may determine; and that in all cases of conviction with fraudulent intent, or of culpable negligence, the magistrates should take the necessary steps for publishing the name, place of abode, and business, offence, and sentence of each person convicted, in one or more of the local newspapers.

Notices of Meetings.

GUN STREET, SPITALFIELDS.

THE annual meeting was held on June 14, in the School-room. E. North Buxton, Esq., presided.

The Report stated that the average attendance for the year has been: Sunday School, 90; Day and Infant Schools, 190; Night School, 61. Sixteen old scholars have this year received prizes from the Ragged School Union; 5 of them for the first time, 5 for the second, 2 for the third, 3 for the fourth, and 1 for the fifth time. The Mothers' Meeting continues to be well attended. The average attendance during the past year has been 108. The Penny Bank still pursues its quiet but useful work of encouraging habits of providence and thrift amongst the poor. The number of deposits during the year has been 462. The amount deposited was £247 5s. 7d. The library appears to be much appreciated by the young. The following reward books have been given during the past year: 24 Bibles, 6 Testaments, 50 hymn-books, 144 "Child's Companion," 288 "Children's Friend," 300 "Child's Own Magazine," 300 "Band of Hope Review," 300 "British Workman," 570 "Child's Treasury."

The meeting was addressed by Revs. S. Bardsley, M. Thomas, Mr. E. J. Hytche, and Messrs. Richards and Whittington.

KINGSLAND.

The above School, situate in John Street, Kingsland, was opened by the Right Hon. the Earl of Shaftesbury.

By the Report read by Mr. W. T. Lid-

stone, it appeared that the Schools were established in 1849, and for 17 years their operations were conducted in a dilapidated building in Cock and Castle Lane. The lease of these premises having expired, and the ground being required for building purposes, the teachers were compelled to seek shelter elsewhere; the only place accessible to them was a stable loft, for which they had to pay a rental of £40 per annum. In connexion with these Schools there are between 300 and 400 children, and to meet the requirements, the Committee resolved to erect a suitable building, and a plot of ground in John Street was placed at the disposal of the Committee for a long term of years, by George Holmes, Esq., at a nominal ground-rent of one shilling a year. The building is a handsome and commodious one, and will afford accommodation for 400 children. Provision has been made for Sunday, Week-day and Evening Schools; Sewing Classes for Girls, and Mothers' Meetings; there will also be a Penny Bank, a Maternal Society, &c. The Committee of the Ragged School Union have promised a liberal grant towards the expenses. The total cost of the building and fittings has been £997 10s. There has been already received and promised £713 3s., leaving to be raised £284 7s.

The meeting was addressed by Sir G. Osborne, Rev. T. W. Aveling, Messrs. H. R. Williams, Curtis, Noon, and Hague, of Toronto.

PERKINS RENTS, WESTMINSTER.

The fourteenth annual meeting of this School was recently held. The Earl of Shaftesbury presided. Mr. J. Burnham read the report, which said that:—There are in attendance 327 children, who may be classed as follows:—Under five years of age, 68; above five and under thirteen, 230; above thirteen, 29. They are under the care of the same master and mistress who for the past nine years have faithfully discharged their arduous duties, and six paid monitors, formerly scholars. The school-rooms are unfortunately at times too small to accommodate all the children, so that some are reluctantly excluded, and they often assemble half an hour before the time, in snow or rain, it matters not, showing an unmistakable affection for the School. Last autumn a large quantity of chintz furniture was converted by the girls into 133 pillows of various sizes, and filled with fresh chaff, and sent to the National Society for the Relief of the Sick and Wounded in War, with a little contribution from themselves. The Sunday Schools are open in the afternoon, from half-past two to four. The average attendance of children has been 120. A Clothing Club is still carried on; during the year the children's deposits amounted to £9 11s. 4½d. At the Monthly Prayer Meeting a goodly number of the children attend. One hundred and thirty women have been members of the Mothers' Meeting during the past year. The Boot Club connected with this meeting has been very successful—133 pairs of boots have been paid for in two former clubs, and a third is now in progress with 47 members paying sixpence a week. Many attend the Prayer Meetings or Sunday Evening Services. One hundred and forty-seven children were depositors in the Band of Hope Penny Bank. £43 13s. 11d. was withdrawn at Christmas. The Working Men's Club was originally opened in Duck Lane, 10 years since, as a comfortable resort for an hour or two, free from the temptations which assail working men in the public-houses which unfortunately abound in the district. The building was eventually removed to Old Pye Street, five years since. Various efforts have been carried on there for the benefit of the members—such as Educational Classes, a Bible Class, and Sunday Evening Service, also a Penny Bank and Labour Loan Society, Barrow, Burial, and Boot Clubs, all managed by secretaries elected from the members—Miss Adeline Cooper acting as treasurer.

Papers, Original and Selected.

SOCIAL REFORM AND THE LEGISLATURE.

It is not our province to interfere with those political questions which too often divide England into two hostile camps; for happily our special work is one in which men of all shades of political opinion not only can but do cordially co-operate. Yet we are always glad when the Government—which is never so valuable to society as when "paternal"—takes up any question which concerns the social well-being of the masses. For it is backed up by a force which no private legislator can command, and thus, when it has a will, it finds small difficulty in discovering the way to effect its objects. Thus we are glad to find that during the last session many valuable social reforms have been carried, and we can only hope that the session of 1872 may be as fertile in measures for social improvement as was the session of 1871.

To a few of these social reforms we propose briefly to refer, as we consider that they are not only valuable in themselves, but that they include germs of future social improvements the importance of which cannot be over-estimated.

1. *Local Government Board.*—For many years what may be termed the social government of the poor—including in that term poor laws and sanitary laws—has been seriously affected through the conflicts or red-tapism of different government departments. Thus the administration of Acts which bore on social well-being, and which mere common-sense suggested should have been confided to one office, has been distributed amongst three—namely, Privy Council, Home Office, and Poor Law Board. The heads of these departments too often had different views on the same question, especially as regarded machinery, and thus time which should have been spent in action was exhausted in vain discussion. Thus, for example, the Home Office had charge of the Local Government Act, but it had no agency to discover what were the sanitary evils of any given district; and thus did nothing, because in reality it *knew* nothing. Sometimes, however, a local patriot, breaking through the parish rule to ignore existing sanitary evils, brought them under the notice of the Home Secre-

tary, but as he had no staff of inspectors, the question was referred to parish officials for their opinion, which, in so many words, was like asking a culprit if he were guilty of the crime with which he was charged. It will be thus seen that "How *not* to do it" became a kind of unwritten law to those who had charge of the health of the masses.

But, happily, by the new Local Government Act this painful state of things is put an end to. It charges a single Minister of State with the execution of both poor laws and sanitary laws, and thus enables the skilful inspectors and medical officers attached to the late Poor Law Board to discharge the duties of health officers. We can only hope that the energetic president of the new Local Government Board—the Right Hon. J. Stansfeld—will work this Act in the thorough spirit in which it is framed, for we doubt not that it will not only tend to improve the health of the poorer classes, but to diminish the fearful death-rate of London and other great cities.

2. *Workshop Regulation Act.*—By the Workshop Regulation Act of 1867, the administration of the clauses which apply to children and females was in a great degree confided to parish officials. Now, as in many cases they had a direct interest in evading the law, or were afraid to offend neighbours who were equally tempted to ignore it, in too many instances this valuable statute became a dead letter. Hence cases continually cropped out which showed that children under eight were employed, that children under thirteen went to no school, and that youth under eighteen not rarely worked more than twelve hours per diem.

But the new Act devolves the future administration of the Acts for the protection of boys and girls upon the Inspectors of Factories. Thus employers will be compelled to see that children between eight and thirteen attend school half time; no one under eighteen will be permitted to work for more than twelve hours daily; and that greatest of boons, the Saturday half-holiday, will be rigidly enforced. Into this Act Lord Shaftesbury, with the cordial consent of Government, succeeded in introducing a clause which will effectually crush the brickfield abominations described in our leader of last month.

3. *Commons near London.*—Nothing has tended so much to the marvellous health, considering its mighty population, of London, as its noble parks and adjacent commons. It is not too much

to affirm that, if brick and mortar replaced our parks, or if the suburban commons were enclosed, the penalty of this great social crime would be speedily seen in a pestilence more dire than that of the great plague of 1665, when 100,000 of all ranks perished. Doubtless the manorial and copyhold rights of the London commons are involved in much doubt, for if definable at all they have never been legally defined. This is the case with Wandsworth Common, Hampstead Heath, and more notoriously so with Epping Forest—that great lung of the Far East.

We are glad then to find that the Legislature has settled these disputes as respects Wandsworth Common and Hampstead Heath. Thus by an Act just passed, Lord Spencer's interests in Wandsworth Common are consigned to a body of conservators, who are to keep the common open and unenclosed for the public benefit. Thus, too, Hampstead Heath will be transferred to the Metropolitan Board of Works by the lord of the manor for £45,000: they are to preserve and improve it for the use of the public for ever. This leaves the great bone of contention, Epping Forest, with its 3,000 acres yet unenclosed, for future settlement. Happily in this case the Government has sufficient power to forbid any further enclosures; for the forestal rights of the Crown make the sovereign part proprietor of the soil. These rights the Crown has just surrendered to the public, who thus become joint proprietors, and a commission is now sitting to examine the rights of the twelve lords of the manor, those of the copyholders, and of the public. We can only hope that this commission will devise some scheme which, whilst it does not ignore any manorial rights which may really exist, will not sacrifice the public rights to any empty claims.

4. *London Water.*—The state of London water has long been the subject of discussion, and has for years been statedly analysed by a Government officer. But in spite of this, the supply has been insufficient in those poor districts where it was most required; and in too many cases, notwithstanding the filtering enforced, it was filthy to taste and nauseous to smell. Thus we are told in Dr. Frankland's last report, that water was delivered by the Lambeth Company containing fungoid growths and moving organisms. The Chelsea and Southwark Companies' water was slightly turbid, and contained moving organisms, some of which in the Southwark Company's water were visible to the naked eye. The general quality of the

Thames and Lea waters showed a marked deterioration; the proportion of organic matter showed an average increase of 70 per cent. upon the previous month.

These and similar facts led last session to the passing of the following statute. By it every company, after the expiration of eight months from the passing of the Act, *must*, when required so to do, provide and keep a constant supply of pure and wholesome water sufficient for domestic purposes. The water is to be laid on at such pressure as will cause it to reach the top story of the highest houses. But before a company is compelled to carry out this clause, certain specified regulations are to be observed. At least one-fifth of the premises in the district must be provided with the prescribed fittings, and nothing in the Act will affect any contract made between the owner and the occupier respecting the payment of the expenses involved in altering the fittings. On Sundays, as on other days, sufficient pure water is to be supplied. After the expiration of six months from the passing of the Act, the local metropolitan authority may, whenever they are of opinion that there should in any district be a constant supply, require compliance with the terms of the Act. The Board of Trade may order a constant supply to be given if after inquiry the metropolitan authority refuses to act, or if, by reason of the insufficiency of the existing supply of water in such district, or the unwholesomeness of such water in consequence of its being improperly stored, the health of the inhabitants is prejudicially affected.

But what is still needed is this—provision should be made that the use of filthy butts should not be permitted, and that the water should not be wasted as it is at present. The first evil could be remedied by the sanitary inspectors, and the second by every householder only paying for the quantity used, as is the case with gas. This is already done at Eastbourne and other towns; and the laws of equity indicate that no one ought to pay for what he does not consume.

We can only regret that the question of public-house reform was shunted aside through the cross-firing of those who thought the Government plan went too far, and of those who thought it did not go far enough. But as the issue of new licences has by an Act of Parliament been suspended for one year, we may hope that something will be done next session to put the liquor traffic on a more satisfactory footing.

We have thus referred to these social reform Acts because we think that all which tends to social improvement bears materially upon our work as Ragged School managers. Even if nothing else is done, we thereby at least "gather out the [moral] stones" which impede our higher labours. For we are sure that the intemperance which disgraces London and other great cities is ascribable in no small degree to squalid homes and fetid air—the lassitude thereby engendered tempting too many to resort to intoxicants to rouse the flagging energies. Much doubtless remains to be done—especially the regulation of public-house licences—to implant healthier tastes in the poorer classes; yet we cannot but regard the measures referred to as typical of what will yet be done to improve the surroundings of the poor. May many similar Acts be passed in future sessions, for it will not be until such statutes become the general rule that the ancient ideal will be realised—"a sound mind in a sound body."

WORN-OUT WORKERS.

A Letter from A. L. O. E.

Dear Sir,—It is with thankfulness that I learn how much of enjoyment and benefit has ensued to your "*Weary Workers*" from the simple plan by which they are given a week's holiday in the country. But now the thought presses on my mind, "Weary Workers" may thus be recruited in health and spirits, but what becomes of the Worn-out Workers? The wear and tear of teaching in a Ragged School must be very great, and the salaries of teachers are too small to admit of much laying by, especially if a large heart go with a slender purse. I have heard of a mistress giving from her own scanty store to some of her half-starved scholars. Saving must be doubly difficult to loving Christians brought face to face, as are Ragged School teachers, with misery, rags, and hunger. Am I wrong in supposing that the new Education Bill may help to place on the shelf some valuable teachers, who with fervent zeal, patience, and tact may not unite all the learning required in a registered master or mistress, and be too old to acquire it? If such be the case, what will become of these teachers? These *faithful* stewards "cannot dig," and if they were suffered to beg, should not we be ashamed?

I remember your giving a sketch, long ago, of one of your most valuable workers. She began a Ragged School in a very poor neighbourhood on her own resources as a labour of love. At her father's death these resources failed, but God suffered not her work to drop. It was taken up by the Ragged School Union, and she was employed as the salaried teacher of the

school which she herself had founded. For twenty-seven years this Christian woman has, almost single-handed, laboured on at this post of usefulness with the devoted energy of one whose heart is in her work. For many years she has had to support a husband disabled by distressing illness. Should her own health, greatly tried as it has been, entirely break down, what would be her lot during the remainder of a life spent in serving her fellow-creatures? Must this teacher, and others like her, look forward to parish relief as their sole resource in sickness and age?

Would it not be practicable to raise amongst the friends of the Ragged School Union a fund for the support or aid of WORN-OUT WORKERS? It might be linked with the name of the revered president, and I feel sure that such a memorial of his labours in the cause of Ragged Schools, *raised during his lifetime*, would be better than any monument placed over his remains after he has entered into the rest prepared for Christ's weary and worn-out workers.—I am, &c.,

A. L. O. E.

[In our next number we hope to refer more fully to this important communication; and, in the meantime, the suggestion of A. L. O. E. shall have our serious consideration.—ED.]

DUBLIN RAGGED SCHOOLS.

FOR the past sixteen years Ragged Schools have been steadily at work in the capital of Ireland. Like the bulk of English Ragged Schools, they are all properly planted in the most squalid or crime-stained districts of that city. They are four in number: namely, Townsend Street; the Coombe; Luke Street, to which is attached a home for vagrant girls; and Grand Canal Street, which has also a home for destitute boys. As in London, the grandeur of the name of the locality is no index to the vice or crime and squalor which reign everywhere; usually, in fact, the grander the name the worse is the district.

Each building has been built for school purposes. Well lighted and ventilated, they offer a great contrast to the homes from whence the children come; and their cleanliness gives a practical lesson which has had a home influence of a most beneficial character.

At the four Ragged Schools there is an aggregate daily attendance of about 800 of the poorest of the poor, too many of their parents being the vilest of the vile. The ignorance of some of the poor children is wonderful. A few months ago, for instance, two poor little fellows of eight and ten years of age came to the Coombe School. They did not know the name of Jesus. They had never been at school, their father having been a wandering pedlar. He died on a journey from Cork to Dublin. The little fellows would have been badly off, were it not for the food they got at school; and now they do know something of Him who died to save poor wanderers.

On Sundays the attendance exceeds 1,000. This includes a large number

of adults who are not ashamed to sit in the classes with children, for, Romanists as they are, they are attracted by the simple story of the cross.

A large number of the children come shoeless, and the bulk foodless. For these a plain breakfast is provided every morning, which too many, starving as they are, devour more like famished wolves than human beings. This meal costs less than a penny a head. As for thirty shillings per annum a child is provided with a wholesome breakfast and articles of clothing, it is obvious that our Irish brethren know how to get much out of very little.

From the records of the school planted in the Coombe in 1855 we glean the following illustrations of the mode of working the classes gathered, and some of the fruits already garnered.

To this school come daily about 200 children—boys, girls, and little ones so small that the Infant School does not reach down far enough. There is even a "Baby School," for as the babies hindered the studies of older scholars, they are all put in a room together, and they learn such verses and hymns as are simple enough for them. They thoroughly enjoy their school life.

It is impossible to calculate what may be the results of such long-continued missionary work. We are permitted in this life only to see examples of it here and there, but quite enough to encourage us to persevere.

Thus some years ago the School Missionary entered a house which he found to be inhabited by persons of openly wicked character. Amongst them were four young lads. They were kindly invited to the Ragged School, and promised their breakfast. Two of them came the next morning, and behaved remarkably well, seeming very grateful for the kindness shown them. One of these boys continued attending regularly, and quite gave up his evil life. When his character was fairly established, he was admitted to the Chancery Lane Dormitory, where he continued to give so much satisfaction, that he got employment in a shop. He is now a respectable young man, and is thankful to the Lord for having, as he says, "led him out of a den of thieves to Christ."

Some ten years ago a poor woman, with four children, began to attend the Sunday School. It was not long before the children were regular attendants at the Day School also. They were getting on nicely, when a priest found out what they were doing, and he ordered them to be withdrawn. The poor mother obeyed, and removed the little girls; but the boy said he "could not turn his back on God's word and work;" and so, separated from his family, he was soon a homeless wanderer. But a second meal in the day was provided for him at school, and a lodging paid for. He regularly attended the Mission Church, where he profited by the instruction. He is now on board ship, a fine seaman; and when last Christmas he had a short leave, it was pleasant to see him in his old place at church, listening with great interest to the sermons.

The following case shows the civilising influence of Ragged Schools. It is one out of several such, furnished by the Missionary who has long resided in the Coombe. He says:—"About thirteen years ago, a poor widow, who resided in the Coombe, came to the Sunday School. She had been in

her youth a Protestant, but went to mass with her husband. She had two sons, who were also Roman Catholics. They were very unkind to their mother, and spent all day and most of the night about the streets. The shopkeepers of the place thought that if Joseph and James were sent out of the way, it would be a blessing to the Coombe. After some time they were brought to the Day School, and went on Sundays to the Mission Church in Townsend Street. They soon got fond of learning, and also of the religion of the Bible; and after school hours used to help their mother, who obtained a very poor living by making slippers, and selling them in the shops. Some days the boys would have nothing to eat only the breakfast they got in the School. I told the ladies of the Committee of their destitution, and they were then allowed dinner-bread. Soon after this, some of the shopkeepers, to whom they sold their work, gave them employment. They got on, step by step, still helping their mother. Joseph is now a householder in Dublin, living with his wife, on an income of £1 10s. per week. James is also well employed, and keeping his mother very respectably. They are all Christians at heart."

Sometimes, too, the influence of the Schools is shown in unexpected places. One day a Reader, visiting, called upon a poor Roman Catholic woman. When he had talked for some time, she said—"There is one question I would like to ask you—Who or what is the Holy Spirit? There is a girl lodges with me who goes to your school. Every night she kneels down to say her prayers—some prayers out of her own head—and she always says at the end, 'Oh God, for Christ's sake, give me the Holy Spirit.'"

The gratitude evoked in our scholars is sometimes shown in startling ways. Thus many have come all the way across the Atlantic to visit the old Ragged School, and to shake hands with their old teachers. The school in Townsend Street furnishes an instance of the warmth and gratefulness of the Irish heart. Some time ago a young woman came into the Sunday School. She sat down in a class of young women, and for a while appeared to be listening attentively to what was said, but ere long she began to weep. The teacher asked her the cause of her tears? "I think it is for joy I weep," she said; "for as I sit here, I think of the time long ago when I entered that door, a dirty, barefooted little girl. I came to get a warm at the stove. Mr. Tracy was teaching a class of girls over there, and he asked me to come and learn. I had never seen a Bible then; but I soon learned to love it, when I learned from it how my soul was to be saved." On further conversation with this young woman, it was found that she had entered the Day School, and had been sent to service; that she had saved her money, and gone to America. The blessing of God rested on her, and in course of time she paid the passage out of two of her sisters. She had then been taken to the Continent with her mistress, and finding herself at Paris, made a journey to Dublin to visit the scene of her spiritual birth, and to take to America with her, her remaining sister.

With results like these, well may our Dublin friends say "the object of Ragged Schools is, in their missionary character, by means of the children, to introduce into the homes of ignorance and crime the blessed truths

contained in God's word. In this consists their superiority over all Government schools, which of necessity *cannot* be of a missionary character."

May the Ragged Schools of Dublin, conducted as they are on gospel principles, long flourish, and their past successes be but as those first-fruits which prophesy a most abundant spiritual harvest!

LEEDS "BRITISH WORKMAN" HOUSES.

Scattered over some of the meanest quarters of Leeds, in places where squalor, filth, and misery have too long been the distinguishing characteristics of the population, and where drunkenness has prevailed to an extent which would only be credited by those who have had actual experience of such localities, there are at this moment fourteen houses of entertainment, each bearing the sign of "The British Workman," and each distinguished from the rest by a number of its own. Entering one of these houses at any hour in the evening, when the day's work is over, and working men are enjoying their hard-earned rest, the visitor would find around him many of the characteristic features of a common public-house. A "bar," a tap-room, a smoking-room, furnished after the style of such places, would do much to deceive him as to his whereabouts, whilst he would be still further deceived by the character of the persons occupying the house. Among these he would find the general working-class element largely prevailing. In every respect, in fact, save one, the company he would meet would be precisely the same in character as that which he might see by stepping into the nearest beershop. But then the exception is an important one. Not a single drunken man will be found in the whole fourteen "British Workman" houses during an evening's inspection of them; and what is more, not a single glass of beer is drank in any of them from week's end to week's end. In all other respects the "British Workman," with its sign-board, its cheerful lamp, its red curtains, its comfortable rooms, and its company of tired labourers, is a genuine public-house; but it is "a public-house—without the drink." Newspapers are to be found in the different rooms, innocent games of skill are provided for those who care for them, the musical taste for which the working men of Yorkshire have so long been famed is largely cultivated, and for the rest, there is a pleasant chat after the day's work with neighbour or workfellow, in a place which is at once free from the formality of a public institution, and from the temptations of a beerhouse. Whatever doubt any one may entertain as to the success of such an attempt as this to reach the class for whose benefit it is intended, must be more than set at rest by a visit to the fourteen "British Workman" houses in Leeds.

The origin of this novel experiment is due to the efforts of a lady whose name is well known to all classes among us. Some four years ago, Mrs. Hind Smith took a house which had once been a notorious beershop, and banishing from it everything in the shape of intoxicating liquor, started it on the model of a temperance public-house. The attractions which we have hinted at were provided for the frequenters, and very soon it was found that

the place was so successful as to require enlargement. That which the many laudable efforts of excellent men among us had failed to accomplish, was done by this unpretending little cottage, so recently the scene of drunkenness and vice. It "drew" the classes for whom it was intended. The doors were open to all; the penniless sot, turned out of every other place of resort, was welcomed, not by a committee of gentlemen, but by a friendly landlord, and by men of his own class. The homeless workman found a place where he could spend his evenings much as he would have spent them in the beershop, setting aside the drink and the low profanity prevailing there. Soon it became abundantly evident that the experiment might be repeated. The men who rallied round "British Workman No. 1," were anxious that "No 2" should be established, and within little more than three years we have seen fourteen of these public-houses opened in different parts of Leeds, most of them in houses once notorious as beershops of bad character. That vast good has been done in the streets where the houses have been opened is proved by the testimony of many competent witnesses. Places which were filled with wickedness of every kind are now purged and made clean. Some of the most notorious drunkards in Leeds have been reclaimed; hundreds of homes have been rescued from misery and degradation, and each fresh "British Workman" has become a new centre of light, shedding its blessed rays where a short time ago all was darkness and sin.

One striking feature connected with this movement must not pass unnoticed. It has long been said that if working-men's clubs were ever to succeed, the religious element must be strictly excluded from them. In these places we have the clearest testimony to the contrary. Religious services, held in rooms quite apart form those occupied by the casual visitors, are a prominent feature of the "British Workman" houses. Nor have they been the least successful feature. We have the best assurance of the fact that the happiest results have attended the religious ministrations connected with these houses, and that hundreds who seemed altogether out of the reach of Christian workers have "heard with gladness," in the upper rooms of these humble cottages, the good news of God. Active social and spiritual work is carried on in all of them. Night Schools, Prayer Meetings, Benefit Societies, Mothers' Meetings, Singing Classes, and Bands of Hope, seem to have been established in almost every "British Workman," while each has, in addition, a feature which is noteworthy as being of the true public-house character. In every house there is on Saturday evening a "free-and-easy," based on the model of the ordinary entertainment of this description, but free from everything vulgar or immoral. The limits of our space do not permit us to enlarge upon the social characteristics of the houses; but it is satisfactory to know that they are, in almost every case, approaching the point at which they will be self-supporting, while their complete freedom from the character of formal public institutions, and the extent to which they are left in the hands of those for whose benefit they are designed, take away from them the disadvantages which have so long rested upon more ambitious efforts of the same description.

Already the example thus set in Leeds is being copied elsewhere. Birmingham, Hull, and Bradford have taken the work in hand, and before long

we may hope to find the BRITISH WORKMAN PUBLIC-HOUSE a recognised institution throughout the country. That this may come to pass, and that the work may prosper wherever it is undertaken, will be the earnest wish of all who have seen its striking success and admirable results in Leeds.—*Leeds Mercury.*

"ISLINGTON GAZETTE" AND RAGGED SCHOOLS.

IN the *Islington Gazette* of August 18 there appeared a leader on Ragged Schools. As regards our school buildings, it was obviously penned under the mistaken impression that what is true of *some* is a photograph of *all* our buildings—namely, that, planted amid our crime-gardens, they are dingy, damp, and unhealthy—in other words, quite unfit for school purposes. That they are mostly planted in low, dingy, foul districts we cannot deny, but rather affirm that it is only in such districts that they ought to be instituted; for what right have we to lower a respectable district by bringing into it the lowest of our population? But as regards the bulk of our buildings, we must demur to the criticism. This fact will be apparent when we state that of the 192 buildings on the list of the Ragged School Union, no less than 103 were specifically built as schools. At least a moiety, too, of the remainder have been so improved as regards light, ventilation, and cleanliness, as to render them in every way eligible as schools for the poor. In Islington alone, no less than eight out of ten Ragged Schools were built expressly as Ragged Schools, and they have every modern appliance.

The following is the article referred to. The writer says that—"The question of Ragged Schools is pressing upon the London School Board, and it seems quite alive to the importance of these institutions. It is a fact that many thousands of children in the metropolis, who would otherwise have grown up in absolute ignorance, have received some rudimentary education in Ragged Schools, but the education has been of the most fragmentary and imperfect character, and has been communicated under every conceivable disadvantage. The pupils have taken the utmost stretch of liberty compatible with the shadow of discipline in their attendance or non-attendance; the schools were, for the most part, wretched places, wholly unfit for educational purposes, or even for necessary attention to the health of the numbers gathered within their walls. For all this, they have done incalculable good as makeshifts, when no better system was in existence. Now, however, that the education of all the children of London is to be provided for by rates, the schools that depended for support upon voluntary contributions are beginning to feel the *contre coup*, as we predicted at the outset. Men are not disposed to pay twice for the same object, once by voluntary subscription, and a second time by a compulsory rate; and since compulsion cannot be evaded, and the free-will offerings are at their own disposal, they will naturally withdraw the latter. The Ragged Schools have been the first to feel the withdrawal of voluntary support, and we are not surprised that the managers of many of them desire at once to transfer them to the School

Board for London, nor that Lord Shaftesbury has publicly lamented that there is a probability of the children attending these schools being turned into the streets.

This is a result much to be deprecated by every one, and the School Board seems very desirous of preventing it if possible. There is, however, a difficulty in the way of the School Board accepting the transfer of the Ragged Schools. The buildings, as we have remarked, are, *most of them, wholly unsuited* for educational purposes. Low, dark, damp, without ventilation or light, some of them placed above stables and stalls for cattle, and most of them situated in mews, narrow passages, and out-of-the-way places, hitherto untouched by any sanitary improvements. Now, although we are thankful for the good work done with such unpromising means, and would be sorry to see the work brought to a standstill, we have no desire to see the means perpetuated by the adoption of the School Board. There is scarcely anything on which the successful education of children in masses is more dependent than a well-chosen site and suitable buildings; and this is especially true of their moral culture. It is almost a literal contradiction to collect together some hundreds of children in a foul atmosphere and evil odours, in a dark room, and there attempt to impress upon them lessons of moral purity and of self-respect, nor can intellectual culture be successfully pursued with children whose attention is continually distracted by odious sights and smells, and their senses themselves depraved by their inanimate surroundings. The School Board cannot venture to adopt as their own these wretched contrivances of a bygone age; the world expects from it something more enlightened and more conformable to the light and intelligence of the present day. We think, on the whole, that the Board has done wisely in taking up the Ragged Schools for one year; this will save them from immediate extinction, and by that time the Board will have erected its own schools, when the Ragged Schools, name and all, may be extinguished without inconvenience."

To this criticism "A Visitor to Ragged Schools" replied in the number for August 22. It not only refuted the charge as respects the Islington Ragged Schools, but referred to those social and religious aspects of the question which first urged our 3,351 voluntary teachers to undertake their great social mission. The "Visitor" writes:—

"Permit me to inform your readers that there are ten Ragged Schools in Islington, eight of which were erected for school purposes; the other two are wholesome buildings, and well adapted for school purposes. Such school buildings as Hornsey Road, and Ingram Place, Holloway, Moreton Road, Copenhagen Street, Britannia Row, and Elder Walk, Islington, are some of the buildings referred to. With some little exception, it may be honestly stated that the order and teaching is good, and some will most favourably compare with Government-aided schools.

I beg to assure the supporters of these institutions that they are well deserving of their personal aid and pecuniary support. It need not be stated that the local committees have no paid staff, and therefore have no motive to continue the schools, other than the good of the children to which they give their time and their money.

For nearly twenty-seven years—during which period many were hostile and some lukewarm on popular education—Ragged School friends have been earnestly labouring, and out of their efforts have sprung Shoeblack Brigades, Refuges, Training Ships, Homes, Farthing and Penny Banks, Industrial Schools, Dinner Societies for Poor Children, &c.; and many, believing in the missionary character of their work, are determined not to permit the 'happy despatch' of such beneficence, nor the 'painless extinction' promised in a year's time."

To this letter the editor replied in another leader on August 25th. This article, we are glad to say, gives Ragged Schools all the credit which their supporters ever claimed, and, what is more to the purpose, it shows fully—what we have reiterated in our columns—that, however serviceable in its proper sphere, no School Board can possibly do our special work amongst the social waifs and strays of London and other great cities. It therefore urges, as we have urged, all who care for the social welfare of the lapsed classes, not to withdraw from their work, or to withhold the funds requisite for their support. But this forcible appeal, which closes the discussion, we give in the writer's own words. He says that:—

"The Ragged Schools of Islington are numerous and efficient, as we are informed by 'A Visitor,' and we ourselves can bear witness to the vast amount of good they have done among the poorest and most neglected. We cordially join with our correspondent in desiring that they should be continued and better supported. Many there are who imagine that whenever a school rate is levied it will relieve them of all further responsibility in the matter of education. We noticed this tendency a few days since, but we did not approve it; it is natural, and that is all that can be said of it. We would, however, suggest to our correspondent that there can be no harm in preparing for such a result, and especially in endeavouring to stir up those who have the means to a larger benevolence in this crisis. Much evil may be caused, and much good prevented, by the premature abandonment of Ragged Schools. The School Board is not ready, nor will it be ready for many months—it may be years to come—to supply the place of Ragged Schools by establishments of its own; it would therefore be the height of folly and of improvidence to allow these humble institutions to perish through want of support. The very small contributions on which they exist can never be better expended, and, in many respects, never again so well. They keep in active operation a large voluntary agency which could never be gathered by schools supported by rates, and they solve, in a ready and practical manner, the perplexing difficulties of religious and eleemosynary teaching."

FAMILY HOMES FOR ORPHANS.

Those who have read M. de Liefde's interesting book on the Charities of Europe, will remember his description of a visit to Neukirchen, near Moers, where a simple, strongly-built, two-storied house, set in a garden, is the nucleus of the "Society for the Education of Poor Abandoned

Children in *Christian Families.*" The house is no permanent asylum, but merely an experimental residence for the children, "where their character, temper, and talents are examined during a few months, in order to discover which kind of family would suit them best. It would also occur that a child was on a sudden standing at the door of one of the members, asking bread and shelter; and it often cost much trouble to get such a poor creature under roof, even for the ensuing night." Therefore this small house was fitted up, and thence the children are transferred to their proper homes in distinct Christian families.

Originally, the plan was the thought of Mr. Bräm, a pastor of the Reformed Church. For many a year Mr. Bräm published the idea before it caught attention, though his arguments were such as these:—"As you are saved by love, so you should try to save others. As you have been kindly taken into the only protecting sheepfold, so you should take others under your hospitable roof. But perhaps with your best will, you cannot possibly open your door for the lost and neglected; perhaps your family circumstances put it out of the question. But there certainly are families which lack no requisite. Could you not assist in finding them out? and if found, could you not encourage them by your kind addresses and liberal help to unite one or two lost little lambs that are wandering outside in the wilderness to the happy fold inside?"

Another German, whose name is a synonym for benevolence, Pastor Zeller, who himself founded an orphan asylum at Beuggen, had long before strongly advocated the placing of bereaved children in *Christian families* as the very best method of training. Commenting on this, M. de Liefde observes: "An establishment which contains from fifty to seventy children, however well managed, cannot help being unnatural in many respects. Nature seldom puts more than twelve children together in one house; quite enough for a man and his wife to control, if due attention be given to the formation of the various characters and the development of the various talents. The training of a band of children beyond that number cannot help assuming the character of wholesale education. The larger the number the greater the resemblance of the establishment to a barrack; it becomes a depôt of ready-made young citizens, got up for social life at a fixed price, and within a fixed period of time. No wonder that they often turn out unfit for real practice, and uncured of inveterate defects." The noble Immanuel Wichern felt this objection so forcibly, that his famous Rough House institution is like a village of families, each homestead with its house-father and house-mother, and its twelve boys or girls, as the case may be. He considered that he could not otherwise do justice to those whom God had committed to his care, than by letting the principles of family life act upon each individual.

But further than this would the good Pastors Zeller and Bräm copy nature. "The Christian family parlour is the best reformatory," said the former. "The training of poor neglected children in families should be a church concern," said the latter. "The further the education of reasonable human beings is kept from artificiality, and the nearer it approaches nature, the more will it benefit society; which is an aggregate of families, not of

barrack-like establishments, and children trained at the latter, when returned to society, will always more or less experience the effect of having been isolated from the commonwealth of which they are members." But in one case the establishment has an undeniable advantage over boarding in families—that of children who have been neglected till habits of vice are formed; these require the drill and discipline of a reformatory rather than the soft influences of a home.

In one of his addresses, Pastor Bräm observes:—"I have no objection to good establishments built by men; but let us not overlook the numerous establishments which God made long since, I mean the *Christian families*, which are certainly in much greater number than is generally believed among the middle and lower classes of this country. There the orphans will find fathers and mothers who are prepared to receive them with loving hearts into a family home. And when we thus bring to light many a hidden family, supplied with various talents and powers useful for the kingdom of Christ, shall we not have reason to praise God that we were enabled to turn them to profit for the good of souls? Believers do not sufficiently know the rights and duties of their priesthood, and are not sufficiently conscious of their calling as missionaries of Christ to a lost world. Let us give them some mission work to do within the compass of their own residences—let us give them one or two poor children to train up for God and his service—and they will have an excellent opportunity of cultivating that missionary talent which should be found lacking in no Christian family."

The writer knows of an instance in which a Christian man, childless, heard of the death of another man, leaving four orphan girls utterly unprovided for. He went home in the evening as usual, with the thought big at his heart, Could I not be a father to those fatherless? He spoke to his wife: they were comfortable well-to-do people; they prayed to the Lord about the matter, and finally offered to take two of the children to educate and provide for. Those children proved the interest and blessing of their lives, they acted the tenderest daughters' part; loving and beloved, they grew up into Christian women of the highest order, and have themselves rendered good service to the cause of Christ.

Such charity has generally a reward in the life that now is. "Some masters of families would, with tears in their eyes, thank Pastor Bräm for the great blessing he had brought into their house, by enabling them to take a little one, in the name of Christ, under their family roof." These, according to the arrangements of the German society, received payment proportioned to their means and requirements, though in the highest case the salary is too low to stimulate any covetous desires. A system of visiting by an inspector has also been organised, in addition to the utmost care bestowed on the selection of the home in the first instance. "It is not merely our intention to see the children provided with bread and shelter, and instructed in some useful trade, but we desire that they should obtain a *Christian education* in the bosom of believing and fit families; that they should be led to the Lord, their only Saviour. We therefore not only look out for families at random, but for such as in sincerity can say, 'We will serve the Lord.'" Judgment is formed by such indications as the training of

the children of the house itself; the neatness and order of the rooms; and especially the character of the mother, which is found the most important consideration of all. Having thus chosen the homes, they are visited often by paid and unpaid agents of the society. Says the pastor, "We want to show that we cordially share the work. Where a number of such families are living at one place, we invite their respective heads to a meeting at which, in friendly mutual intercourse, each one's experiences and opinions relative to the training of the children are communicated and discussed." There is something superior to a mere official overseeing in this; something to draw closer the bonds of Christian love.

Some of the orphan societies in Ireland are conducted on this principle, and it is found to work well and to facilitate the settlement of the children in life. Family ties are formed, family love engendered, and the orphan gains friends as he grows up.

The system certainly looks more natural than any other. A miserable attempt at it was formerly made by Poor Boards, when children were positively farmed out to the lowest bidder. Perhaps for this reason it fell into disrepute for so long.

"The relation," remarks Pastor Bräm, "between us and the establishments is that between two roads to the same end. They are doing their hard work in their own way, according to the gifts God has vouchsafed to them. We are doing ours in our way, and much is left to be done by both of us."

FOLLOW JESUS.

When the blessed Saviour was on earth he went about doing good; he went on foot from place to place healing the sick and preaching the gospel wherever he went. And as the people followed him in throngs, bringing their sick to be healed, he used to preach to them in the streets, and so his sermons were mostly preached out of doors, and by the wayside. He made his sermons out of anything around him, for our Saviour never despised little things. And how often now does he bless little things done by his servants, for the Christian is the Saviour's representative upon earth!

I am going to tell a story of a good man:—A gardener met in the street one of the children of a family he had heard was in trouble. Calling the little one, he put into his hand a bunch of flowers, saying, "Take them to your mother, and tell her to have faith in God." The child did so, when all the blessedness of this text filled the mother's soul—"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Have we but one talent, nay, have we but half a talent, let us use it. Are we ever so weak and poor in our own eyes, let us do what we can.

A lady heard this story of the gardener, and thought she would just have a few printed with the heading, "Have Faith in God." One was pasted in a book, just this short account, on a neat little leaflet. And did God again bless it? Ah, yes! he who uses the little things made even this story again useful.

A doctor went to visit a patient and found another afflicted one in the

house, cast down by reason of the way. She had to seek out fresh lodgings, and she forgot just then the words, "Cast thy burden upon the Lord," with the sweet promise, "and he will sustain thee." She did not feel she knew where to go. Mr. Grey must have looked in that book at a former visit, for he went up to the table, and taking up the book in which the leaflet was pasted, said, "Harriet, have you read this little paper, 'Have Faith in God'?" The poor tried one felt reproved and comforted; the little leaflet had been a messenger of comfort, and we would believe, though we do not for certain know, that it had been a word to Mr. Grey, as he went directly to the book he knew it was in. May it not have spoken to this medical man as he went about trying to do good? Great results often hang on little things; let us then be careful to fear God, and live for him every day, and whatever we do let it be our aim to do it to God's glory.

ELLA.

Poet's Corner.

A QUESTION FOR ALL.

I GAVE my life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead:
I gave my life for thee;
What hast thou given for Me?

I spent long hours for thee
In weariness and woe,
That one eternity
Of joy thou mightest know:
I spent long years for thee;
Hast thou spent *one* for Me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone:
I left it all for thee;
Hast thou left *aught* for Me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell:
I suffered much for thee;
What dost thou *bear* for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love:

Great gifts I brought to thee;
What hast thou *brought* to Me?

O let thy life be given,
Thy years for Me be spent,
World-fetters all be riven,
And joy with suffering blent:
Give thou thyself to Me,
And I will *welcome* thee!

Teachers' Column.

DEFINITE OBJECTS IN STUDY.

It is not the quantity of study that one gets through, or the amount of reading, that makes a wise man; but the appositeness of the study to the purpose for which it is pursued, the concentration of the mind, for the time being, upon the subject under consideration, and the habitual discipline by which the whole system of mental application is regulated. The most profitable study is that which is conducted with a definite and specific object,—all observation, reflection, and reading being directed upon it for the time being.

By thoroughly mastering any given branch of knowledge, we render it much more available for use at any moment. Hence it is not enough merely to have books, or to know where to read up for information as we want it. Practical wisdom for the purposes of life must be carried about with us, and be ready for use at call. It is not sufficient that we have a fund laid up at home, but not a farthing in the pocket; we must carry about with us a store of the current coin of knowledge ready for exchange on all occasions, else we are comparatively helpless when the opportunity for action occurs.—*Smiles's "Self Help."*

SOWING AND REAPING.

Very few are content to sow the seed beside all waters, working on, dropping the seed here and there with faith strong enough to leave results to that day when sower and reaper shall rejoice together. How many run well for a time, but are hindered by not having ever apprehended the truth, that the Word of God shall not return unto him void, but shall accomplish that which he pleases.

Some go so far as to think they are not in their right place, except they see fruit resulting from their labours, and have even taken it as a proof *they* were not called to preach because none were ever known to have been converted at their meetings.

I am reminded of the labours of a brother lately fallen asleep in Jesus, who, forty years ago, was first led to know the joy of sin forgiven through the precious blood. His first desire was to make the truth known to the lads running wild in the Liberties of Dublin, and for this purpose rented a small room in one of the worst parts, and gathered it full once a week with these stray ones.

For five years he laboured on, amid great difficulty, sowing the seed of the kingdom, longing to see fruit as the result of this sowing, but God withheld it from him. It was too much for this brother; he could not understand (at that time) how it was, it never having entered into his mind that he was but a sower in the vineyard; and consequently he gave it up, closing the very door God had opened for him.

For thirty years he heard nothing, nor had he seen any one of the boys he had been teaching. Even the circumstance of his ever having had a school had well-nigh been forgotten by him, when he was waited upon by a respectable working man, who said he had just arrived in Dublin, after an absence of many years in England, and longed to tell him that he was one of the boys who frequented his school more than thirty years before, and that truth he there learned had been applied by the Spirit of God to his heart, and for several years he had known what forgiveness of sins meant.

"And, sir," said he, "it may seem remarkable, yet nevertheless true, about four years ago I had to start early one morning on a job in one of the suburbs of Manchester, when I overtook a fellow-workman, and found, in speaking to him, he was from the 'auld country,' and, what was better still, he loved the same Saviour. It would be impossible to describe my joy when, asking him where he first heard the truth, he told me it was at your school; and though years had rolled on in their course, he had never ceased to remember the truth whereby he had become wise unto salvation, and I trust is now walking as a consistent Christian."

Perhaps some of your readers have, like this brother, given up labouring in the vineyard for some such reasons. How many of our Sunday Schools have lost teachers who lacked patience, forgetting the promise, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." How many tract-distributors, who once went forth with willing feet to circulate the words of eternal life, have given it up, because of no apparent results! If God gives those of his children who are working to see results, let them rejoice; but if he withholds, are they to rejoice the less? And as to labour, surely no labour wrought for God is ever lost; for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And "let us not be weary in well-doing; for in due season we shall reap if we faint not." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—*The Christian.*

J. L. D.

Children's Gallery.

"TWO COATS."

BY MARY B. SLEIGHT.

"Now, my little girl must pay attention to what is read," said May's father one morning, as they sat down to family worship, and May, who was usually too restless to listen at all, for once was quiet as a mouse, and scarcely took her eyes from her father's face.

"Papa, I did pay attention," she said, eagerly, as they rose from their knees. "I heard you read about the man that has two coats." And then she asked mamma the meaning of "impart."

That day an old man came to the door, with shoe-laces to sell. May's shoes all buttoned; but from her own little store of spending-money she bought a pair of laces, just because the poor pedlar looked so forlorn. As she gave him the money, she saw that he wore no overcoat, although it was midwinter, and his old blue army-jacket had not a button to hold it together.

"Dear, dear!" sighed May to herself,

"what would I do if my papa had to go like that? and I expect, as like as not, he's somebody's papa." And then she wondered if he did have any little girls, why they didn't sew some buttons on his coat. The old man read her sympathy in her eyes, and, as he dropped the pennies into his pocket, said, sadly—

"I had a little girl once, like you, but she went away one day, and never came back." The pedlar drew his sleeve across his eyes. "The preacher said she'd gone to sing with the angels," and then he picked up his package and turned away. May watched him with a pitying face.

"I'm 'most sorry I didn't ask him to come in, and let me sew some buttons on his coat," she said, as she saw how the wind blew back his ragged jacket—and then she remembered the passage about coats that her father read that morning.

"Papa has three coats," she said to herself, "and I'll just ask him if he can't give this poor man one."

"Isn't that rather a *literal* rendering of the text, my dear?" asked papa, a little startled at May's proposal.

May knew nothing of "literal renderings," but she was very anxious to have the coat.

"I really don't know how to spare one," said her father, aside to mamma.

"But we ought to mind the Bible, papa," said May, quickly.

Papa looked down into the pleading eyes.

"So we ought, my darling," he answered, wrapping the coat about her, and kissing her eager face. "And now we'll go find your old man, and tell him that this is what comes of a little girl being attentive at prayer-time."

The shoe-string pedlar was just latching the gate across the way, and when May's father beckoned him over, and made him put on the large, warm coat, it was hard to tell who was the happier—the old man or the little girl.

"I mean to pay attention every day," said May, as she skipped into the house.

And papa concluded that he would have to "pay attention," too.

A DYING RAGGED SCHOLAR'S SERMON.

"MOTHER," said a poor Ragged School boy who lay dying—and his voice was very weak and broken, yet how great was its power to awaken the mother's sleeping conscience!—"Mother, will you give up drinking, and go to the house of God, and pray for a new heart? *Mother, I want to meet you in heaven.*"

Shortly after he turned to his wicked father, and said: "Father, I shall soon leave you, but I am going to my heavenly Father. Will you give up swearing, father, and read the Bible, and go to a place of worship on Sunday, and seek a new heart? Then I shall meet you in heaven. *Do, father!*"

Having thus preached his first and only sermon, he went home to his Father in heaven.

Editor's Note-book.

"NO ONE EVER SPOKE TO ME."

A MAN who had been led to see his sinfulness and his fearful doom, being surprised that he was allowed to go on quietly in impenitence, exclaimed, "No one ever spoke to me of my salvation." There were in the place many Christians who professed to long for the conversion of souls. If he had been sick some one would have sent for a physician. If he had been starving, some one would have given him bread. If

he had been naked, some one would have clothed him. But his soul was wretched, and miserable and poor, and blind and naked, yet no one pitied him. He was blamed, he was shunned, but he was not treated as a fellow-creature, whose soul was exposed to eternal wrath, ought to be treated.

Is there any one living near you that can say, "No one ever spoke to me of my salvation"? You talk about the weather and the crops, and births, accidents, and deaths; do you ever speak to any one of Jesus? Do you ever affectionately tell any to flee from the wrath to come? If not, is it kind? is it honest to your Christian profession? does it accord with your prayers? can you consistently pray for a revival of religion? can you have any compassion for souls or any real love for Christ?

Never let any one die in your neighbourhood, or even live there long, and be able to say, "No one ever spoke to me of my salvation." A tear, a sigh, a kind word, a pressure of the hand of Christian spmpathy, a verse of the Bible, a page of pious reading, with the blessing of the Holy Spirit, may save a soul from death.

"It is the fact of *responsibility* that makes existence so solemn a thing."

OUR BROTHERHOOD.

THE daughter of the late Sir Robert Peel received from her father, on her birthday, a beautiful riding-habit, and she wore it on the same day as she rode by her father's side in the park. His heart filled with parental pride. But not long after, she was taken ill, and typhus fever of the most malignant type revealed itself. She became worse, and died.

Inquiries were instituted as to whence the fatal contagion could have come. Eventually it was ascertained that that very habit, though bought at a West-end establishment, had been made in a miserable attic, by a seamstress whose husband lay ill of the fever, and that it had been used to lay over him in his shivering fits.

Thus is it that the highest and the lowest are knit together by invisible yet real bonds. Hence, if we neglect the material or moral welfare of even the poorest of the poor, the fatal penalty will have to be paid—paid when we least think it, paid in ways we least desire, paid often at a tremendous price, for we are "members one of another."

TRUE THANK-OFFERINGS.

SHALL we, in the courts of the Lord's house, and in the presence of all his people, give him most humble and hearty thanks for all his goodness and loving-kindness to us and to all men, and bless him for our creation, preservation, and all the blessings of this life, but, above all, for the redemption of the world by our Lord Jesus Christ, and yet withhold from his service the silver and the gold with which he has blest us; and see our brethren have need, and shut up our bowels of compassion from them? Shall we do these things, and yet imagine that we are heirs of his kingdom? No; we must show our faith by our works, our love by our obedience, and our abounding gratitude by devoting ourselves and our substance—our silver and our gold, our flocks and our herds, the first-fruits of our golden harvests, and the first returns of our commercial prosperity—to "Him who has called us out of darkness into his marvellous light," and to whom all glory and honour, all thanksgiving and praise are due.—*Niven.*

DAY OF PAYMENT.

A WEALTHY but niggardly gentleman was waited on by the advocates of a charitable institution, for which they solicited his aid. As he demurred, they reminded him of the divine declaration, "He that hath pity on the poor lendeth unto the Lord; and that which he hath

given him will he pay him again." To this he replied, "The security no doubt is good, and the interest liberal; but I cannot give such long credit."

Poor rich man! the day of payment was much nearer than he anticipated. Not a fortnight had elapsed from his refusing to honour this claim of God upon his substance, before he received a summons with which he could not refuse to comply. It was, "Thou fool! *This* night thy soul shall be required of thee, then whose shall those things be which thou hast withheld?"

Facts and Scraps.

GIFFIN STREET, DEPTFORD.—A gathering of the teachers and friends of the above school recently took place at their school-room. The object of the meeting was to present to Mr. S. Golding, the Sunday morning and afternoon superintendent, on the occasion of his marriage, a testimonial, consisting of a handsome nickel silver tea and coffee service. The chair was taken by H. J. Bristow, Esq., who stated that Mr. Golding had been engaged in the work for a period of five years, two and a half of which he had occupied the position of superintendent, and it was owing to his energy and perseverance that so much improvement had taken place in the behaviour of the children, and in the attendance of voluntary teachers.

JUVENILE SABBATH UNION.—We beg to bring to the notice of the various Ragged School superintendents that Mr. Frederick Clifton, the secretary of the above Union (lately known as the Sunday Rest Band), is now making arrangements for visiting and delivering addresses, with the view of forming branches in the several schools. We understand there is no expense but the travelling fares. We should be glad if those mentioned above would make arrangements and drop a line to the secretary at 71, Islington Green, N., who will attend and bring all papers, &c., necessary with him.

LORD SHAFTESBURY IN GLASGOW.—The Earl of Shaftesbury spent several days last August in Glasgow, where he was made the object of popular demonstrations of the kind so common in the present day—though not often bestowed upon Christian philanthropists. On August 28 the freedom of the city was presented to him at a public meeting in the Central Hall; afterwards he laid the foundation-stone of the Glasgow Convalescent Home. On the 29th he was present at a great meeting of the Glasgow Working Men's Sabbath Protection Association. He addressed between 6,000 and 7,000 persons in the open air, on the occasion of laying the foundation-stone of Stonefield Free Church. In the evening he addressed a large meeting in the City Hall, in connection with the Young Men's Christian Association, Young Men's Society for Religious Improvement, Sabbath School Union, and Foundry Boys' Religious Society. In reference to this visit, *Mr. Punch* thus writes:—"Good Lord Shaftesbury, in a speech at Glasgow, sent 'his love' to all the Scottish women who were not present, adding that, though old, he was 'a very gallant fellow.' He is, sound the adjective with either emphasis you like. As for being old, if a man's life is to be measured by his good works, the earl is a Methuselah, but he is young enough to mean to demolish several of the remaining Castles of Moloch-Mammon, and to set a great many more poor little prisoners free. *Mr. Punch* applauds Glasgow for its hearty welcome to as good a man as ever stepped Buchanan Street, and that's saying a deal, especially as *Mr. Punch* himself has trodden those flags."

LONDON MILK.—Considering the value of milk as an article of diet, especially to infants, it is sad to think how difficult it is to get pure milk. Thus the *Milk Journal* says:—"Our laboratory report tells a sad tale this month. Out of fifty milks collected principally around King's Cross, Euston Road, and Somers Town, we had forty bad, one good, and nine doubtful milks." Would not imprisonment as felons soon put an end to such social crimes? Such persons only laugh at fines, for they are more than repaid out of further adulterations.

SWEETMEATS.—The Corporation of Dublin has set the city analyst, Dr. Cameron, to examine the "goodies" made in thirteen manufactories in the town. The result has been that—except those from three establishments—all the 123 confections were found to be compounded or coloured ingredients. Chromate of lead—a substance containing chromium, of which six grains are sufficient to kill a dog—is an especial favourite, particularly in making the commonest of all Irish lollypops, denominated "sugar-stick." Coal-tar dyes, mercuric sulphide, and vermilion, with a reasonable quantity of starch and plaster-of-paris, were also to be found in abundance. We commend to mothers particularly the following chemical study of a baby in its cradle, intended to be eaten by one of their darlings:—"The cradle was made of plaster-of-paris and sugar, and the body of the baby was of sugar and starch. Its eyes were prussian blue, its cheeks painted with cochineal, and its clothes were painted with chromate of lead."

WORKHOUSE PUBLIC-HOUSE BILL.—Some householders wonder why with a rapid decrease in pauperism, there is an equally steady increase in poor rates. Probably the following facts will solve this enigma. From a parliamentary paper obtained by Mr. Torrens, M.P., it appears that the Workhouse Tavern Bill for the year 1869, was no less than £28,359 5s. The items were as follows:—Beer, £18,751 9s.; wine, £3,415 6s.; brandy, £3, 465 9s.; gin (!), £2, 705 9s.; whisky, £21 12s—total, £28,359 5s. At the Hackney workhouse, with a population of 491, it was £968, or 39s. 6d. per head. At the workhouse of St. George-in-the-East, the average number of paupers being 885, the account sums up to £563, or 14s. 6d. per head; while at Lambeth, where the indoor all the year round give an average of 1,285, the beer, &c., cost £1,754, or 27s. 4d. per head. At Bethnal Green, with the inmates averaging 1,226, the expenditure amounted to £1,081, or 17s. 7¼d. per head; while at Poplar, where the distress was recently very severe, the indoor poor were 682, and the charge for beer and the other stimulants was £849, or 25s. per head. St. George's, Hanover Square, and Kensington, are two of the richest parishes in London. The indoor paupers belonging to the former were on the average of the year 729; the beer and strong drink expenses, £1,493, or 41s. per head. The corresponding items of the latter 847, and £1,457, or 34s. 6d. per head.

WATER.—By Dr. Frankland's report upon the quality of the metropolitan water supply, we are told that water was delivered by the Lambeth Company containing fungoid growths and moving organisms; by the Chelsea and Southwark Companies slightly turbid, and containing moving organisms, some of which in the Southwark Company's water were visible to the naked eye. The samples drawn from the mains of the other companies were clear and transparent. The general quality of the Thames and Lea waters showed a marked deterioration, due doubtless to the recent heavy rains; the proportion of organic matter showed an average increase of 70 per cent. upon the previous month. The New River water contained only half as much organic matter as the Thames waters. The Kent Company's water, drawn exclusively from deep chalk wells, alone maintained a high degree of purity as regards organic matter.

Notice of Meeting.

MILTON'S YARD, ISLINGTON.

THE Fifteenth Annual Meeting of the Milton's Yard Ragged Schools was held at the Holy Trinity School-rooms, Cloudesley Street. The Rev. J. Rooker presided. Most of the children of the schools were present, some brightly polished up for the occasion—a distribution of prizes which usually forms part of the business being of special interest to them—and some in their acquired, we had almost said native, dirt. The proceedings opened with a short devotional service.

The Annual Report stated that it must not be forgotten that the schools were originally established for the education of boys and girls who were engaged in some occupation during the day-time, and could only come in the evenings for instruction. There are very few children, properly so-called, in the schools. They are mostly from twelve years of age upwards. Some few may have attended day schools, but the majority, so soon almost as they have been able to distinguish the right hand from the left, have been compelled to work to obtain a livelihood; and the schooling they have received has been desultory and of little avail. They leave school just when their characters are being formed, and when it seems a mere chance whether they will turn out respectable members of society, or, by self-indulgence, and the companionship of the idle and dissolute, become curses to themselves and to all who come in contact with them. The committee propose then to continue the work of gathering these young people together; they will, in addition to the educational classes, place on the tables plenty of good and pure periodicals, to counteract, if possible, the awful results of the present indiscriminate sale of pernicious literature; they will, by every means in their power, bring religious influences to bear on the daily lives of those under their care; they will endeavour to wean these lads from the love of the streets, so inherent in London boys; in fact, they will, so far as their abilities and power go, endeavour to lead these girls and boys on, as to induce them to lead holy and happy lives, to be a comfort to themselves and others, and in the end to strive for that better part which shall not be taken away. The large attendances at the Boys' Week Evening School were maintained throughout the year, whilst the Girls' Week Evening School has gradually increased in numbers, until in some months the average has exceeded the attendance of the boys. It is satisfactory also to record the increased numbers of the Boys' Sunday Evening School, and the quieter tone and more decorous behaviour of the lads attending. The Mothers' Meetings have been held on Wednesday afternoons throughout the year. The Penny Bank continues to thrive. The depositors, although not so numerous as might be desired, yet fairly represent the schools, and evince much satisfaction at being able to save their few pence with so little trouble to themselves. The Lending Library is in want of assistance. It contains a large number of volumes, but many of them are utterly unsuitable for Ragged School children or their parents. Gifts will be thankfully received. During the year, 16 girls and 41 boys have been assisted in obtaining situations, and, so far as is known, are doing creditably and well. Of these, 3 of the homeless ones have been placed for the present in refuges; 8 have entered the army; 3 have been sent into the royal navy; 2 have been admitted to shoeblack brigades; 1 has been assisted to emigrate; 4 girls have gone into domestic service; and 36 have been placed in other situations; making a total of 57 provided for in various ways.

Papers, Original and Selected.

GLASGOW FOUNDRY BOYS.

It is pleasant to see the heart of a nation stirred to its depths; for it shows that, though Edmund Burke said that the "age of chivalry is dead," true nobility has still power to evoke enthusiasm. This feeling was strongly manifested when the future Queen of England first trod our shores, and more remarkably when the illustrious liberator of Italy, Garibaldi, visited London. But rarely is such an ovation given to a Christian philanthropist, for his deeds are not only usually of a quieter order, but are generally more useful than brilliant. But this exception has been shown in favour of one who has been fitly styled the *voluntary* Home Secretary of Great Britain—namely, Lord Shaftesbury, during his visit to Glasgow in August last. Some have, indeed, most unwisely tried to make "political capital" out of this visit; but every public reception showed that honour was paid to the man rather than to the politician—to one who, more than any living man, has tried, through a long life, to knit class to class; really believing, as Lord Shaftesbury does, the great Bible doctrine that we are "members one of another," and thus have common interests, and the same eternal destinies.

During the visit of Lord Shaftesbury to Glasgow he addressed the Young Men's Christian Association, the Young Men's Society for Religious Improvement, the Sabbath School Union, the City Mission, and last, but not least in importance, the Foundry Boys' Society.

But who are these Foundry Boys? To this question we propose to give a brief reply, sketching the work and the workers, in the hope that others will "go and do likewise."

The Foundry Boys' Society, then, is named from the number of lads employed in the celebrated ironworks of Glasgow; but though they compose the bulk of the members, the Society attracts boys of all ages who are engaged in any kind of regular industry. It also includes many sisters of the members. The Society is, in fact,

one of the many organisations of Glasgow to enlist the youth of a city numbering above 350,000 souls in the cause of temperance and religion, and to put down the popular notion that mere manliness will cause men to smoke, swear, and get drunk. So successful has this organisation been that it has now under its charge on Sundays and week-days no less than 12,000 persons—the future men and women of Scotland.

Like most great organisations, the commencement of this great work may be traced to one earnest person, full of love of Christ, and *therefore* full of love to souls. It was a female factory hand, Mary Ann Clough (now, we believe, in Australia), who first thought of getting this rough element under direct Christian influence. Conciliatory but earnest, knowing not only what was needed, but how to do it, the work soon became a success, and at length too gigantic for the direction of one person. The present directors then stepped in, and combined the whole work under the well-known name of "The Glasgow Foundry Boys' Religious Society."

This Society was designed by its founders to become what every Sunday School ought to be, a link to connect the school with the church. But in order to attract lads at the most critical period of their lives, Educational Classes, Savings Banks, Lectures, and Social Meetings were added to the more direct religious agencies. Thus wisely dovetailed, so to speak, the whole machinery beautifully harmonises; and the success of the movement is, under God, due to the fact that the managers did not forget that boys and girls—for, by their own wish, girls were ultimately embraced by the society—have physical as well as spiritual needs.

The first meeting in 1865 consisted of only 100 boys, and about a dozen teachers; there are now no less than 12,000 members, and 1,200 voluntary workers. Last year the members deposited £1,400 in their Savings Banks. Of this sum £445 was deposited to their own account. The remaining £988 was either given to Home and Foreign Missions, or spent in a week's trip to the Highlands, which has been quite a feature in this remarkable work from the outset.

These meetings ramify through the whole city, but the chief places of working are in Cowcaddens, Gorbals, Anderston, and Bridgeton. At each section the average attendance is about 1,000. The boys thus brought together on Sunday mornings are

divided into above twenty classes, the one subject, as it ought to be of all Bible Classes, being the life and work of Christ, and the one object of the teachers—comprising members of all branches of the One Church—being not to proselytise, but to win souls for Jesus. Though the boys attended the Sunday Evening Meetings in large numbers, outdoor attractions were, as is the case with London, found so powerful as to materially thin the Sunday Morning Bible Classes. A Sunday Morning Service was therefore instituted, which, like all "Children's Churches," attracts many to worship who think themselves to be too old to attend Sunday School. Many, too, of the younger brothers and sisters of the Foundry Boys also attend this simple service, which includes all the benefits incident to public worship, with the advantage of suitableness to their age and special spiritual needs. In connection with these Sunday Morning Bible Classes and Children's Services, the Committee indicate that "the Christian information imparted, and the Sabbath-observing habits formed at these meetings, must largely influence the subsequent career of these young people. These considerations should be seriously weighed by those members of churches who are able to assist in the work of such meetings or classes, and who are not presently engaged in it. If it is important that churches be open twice a day, much more imperative is it that at least equally frequent opportunities be afforded to those who have no other church than the school or the meeting-house. And let those who have not given themselves to this work remember the gracious promise of Him who, with his disciples around him, "took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me."

Some few London Ragged Schools hold either Children's Prayer Meetings or Special Services, where the most qualified teachers seek by collective addresses or *private* speaking—a powerful spiritual weapon too much neglected—to deepen religious impressions. Some we have attended, and rarely felt more impressed with the sense that the Spirit of life was also present in all his wondrous energy. The managers of the Foundry Boys' Society have copied this precedent. Thus they intimate that "evangelistic meetings are held in each section on Sunday

evening, after the Sunday School." The directors report that "wherever such meetings are conducted in an attractive way boys readily come to them. Night after night these meetings are well filled, and frequently overcrowded. The gospel message is presented to the boys in simple, earnest, affectionate language, many of them having heard it there for the first time. To hear a little ragged boy before you exclaiming, after hearing of the blessedness and glory of heaven, 'No cold, no hunger! that would fit me fine!' impresses one forcibly with the appalling ignorance of these boys, and with the necessity of bringing the tidings of great joy very close to them. Although the rough and frequently disorderly manner in which the boys assemble might augur ill for the quiet of the meeting, yet it not unfrequently happens that their attention is so riveted, and the silence so intense, as to be almost painful to the speaker himself. Then, with the soul stirred and awakened to the impulses of the higher life, the boys are dismissed, when, as it is too late to loiter on the streets, they seek such quiet as their homes afford, to think on what they have heard."

During the year 1868, tokens of growing earnestness among the boys led the directors of the Society to arrange with the Rev. E. P. Hammond, of America, to hold a series of evangelistic meetings, specially for the poorer class of working boys and girls in seven districts of the city. Mr. Hammond threw himself with all his customary earnestness into this work, and during the course of thirty-nine days he held thirty-four meetings, addressing an aggregate of 30,000 young persons. These meetings were commenced in the City Hall, and afterwards in Gorbals, Townhead, Bridgeton, Partick, Cowcaddens, and Anderston, five consecutive evenings being spent in each of these seven districts. Churches were freely placed at the disposal of the Society for these meetings, and a number of the neighbouring ministers gave their countenance and assistance. At all these meetings Mr. Hammond's addresses were listened to by anxious crowds, and invariably a very large number waited for the inquiry meetings which followed each of the services. There was something delightfully cheering in seeing so many happy faces as were present at the last meeting; and the singing of the hymns, and whole aspect of the after-meetings, were such as to leave no doubt of the fact that very many had found peace through the "blood of the cross."

Well then might Lord Shaftesbury say, after his visit to Grove

Street Hall, that "he had heard nothing so remarkable, so promising, or that he thought more worthy of encouragement and support than that institution. The only hope of reaching the masses at large would be the multiplication of such movements as that." Need we re-echo this opinion? Rather we would see in the Glasgow Foundry Boys' Religious Society something adapted to the meridian of London. The difficulty is very great to retain our scholars at an age when they are tempted to leave the Sunday School through fear of being regarded as mere children. Yet surely something ought to be done to keep them under religious influences at the most critical period of life. Bible Classes, *if* held in *separate* rooms, may do this on the Lord's day; but what of the other six days? Thus it is that four or five Ragged Schools have provided for this great social need in the shape of "Youth's Institutes;" but remembering that London has a population about eight times larger than that of Glasgow, the aggregate membership is so meagre as to remind us of the popular saying, "a drop in the bucket."

We trust, then, that this sketch will induce some teachers who to strong religious earnestness unite tact in management, to try whether the Glasgow movement cannot be acclimatised in London. One Mary Ann Clough would be sufficient to initiate the experiment, and we doubt not that as rich spiritual fruits would be speedily harvested as have been garnered in Glasgow. For the whole history of Ragged Schools illustrates and confirms the words of Charles Dickens, "men are better governed by the strong *heart* than by the strong—though immeasurably weaker —*hand!*"

FAMILY EDUCATION.

BY FATHER HYACINTHE.

I PUT the family in the front rank. It holds this rank in the order of time; it should hold it in the order of influence.

Among the multitude of superior minds that concern themselves about the condition of the working classes, I am amazed that there should be so few to comprehend their real wants. For the cure of their ills, the means of their advancement, men go on a vain quest among new inventions and combinations, specious theories, and even special and accidental institutions. It is to be sought rather in the family—that institution, as old and as universal as mankind, which is rooted in the tenderest, strongest, inmost

recesses of human nature; that institution coming from the hands of God himself, rescued from the wreck of Eden, and washed by Jesus Christ in his own blood.

It is the family, then, which must be sustained or restored in all classes of society, but especially in the working class of our cities. It is to the family, more than to any other agency, that the primary education of the child must be remitted.

In primary education, there are two things that demand special consideration—the place, and the agent. The place is home; the agent is the mother.

Home! There the cradle is to rest; there the first years of childhood to be passed. Has not Providence implanted this instinct in the hearts of all his creatures, even of the inferior orders? Does not the bird build its nest in the fragrant moss, under the shelter of the hedge, or amid the branches of the tree? In every rank of nature is there not some special, some sacred place, where the earliest hopes, joys, sorrows of life are to be harboured? Surely then the human race is entitled to a spot where it may lay its young, more sacred than these cradles of the lower races; it is entitled to a home neither mean nor murderous—fatal neither to the body nor to the soul of the little child. This home is to be of itself the primary education of the young soul, the nascent imagination and feelings. These walls are more than walls; this roof is no mere putting together of timbers and tiles; these bits of furniture are no vulgar objects. All these things speak a deep language, and exercise a mighty moral action. In the plane of nature, in what I would call household religion, there is also a mysterious influence of places and things—a secret communication of family habits, family virtues, family feeling by material objects themselves. The little child sees what his father saw, mingles his life with objects full of their memories, and, as one might say, impregnated with their spirit. He receives therefrom some indefinable impressions, some indelible marks which he will carry with him through all the wanderings of youth, down to the grey hairs of old age.

If this is poetry, it is "positive" poetry. It has its germ in facts, and its roots in the nature of things. And it shows us, withal, how important it is for the child to be brought up in the home of its parents, and not under a strange roof.

As I have said, the principal agent in household education is the mother. Not that I would disparage the father's share in it; on the contrary, I should be disposed, if I were to speak my mind freely on this subject, to reproach some Christian authors for not taking sufficient account of it. We are in danger of forgetting the father in presence of the mother—that ideal so pure, so graceful, so Christian. But I am not now attempting a complete treatise on family education; I am insisting especially on the importance of that primary education, the care of which is devolved almost exclusively on the mother. At this period of life, the object is to form the body and the heart of the child; by-and-by, the reason will have its turn; but it will never be fairly developed, except on this twofold basis, physical and moral —a body and a heart worthily prepared. Now, no hands but a woman's are capable of this *agricultura Dei*, this husbandry of God. No hands

but hers are pure enough and gentle enough to handle this new-born, tender body, that might be chilled and blighted by one imprudent touch. No hands but hers are potent enough to waken within it that organ of the heart which, as science tells us, is the first to be born, the last to die—and in which, nevertheless, the very faculty of love lies so often extinguished or corrupted in the germ. Yes, the hands of the Christian woman, by the marriage benediction and the grace of motherhood, are hallowed, that they may worthily touch the body of the little child, that feeble and yet glorious body, since it is the shrine of a soul.

Home! Mother!—Where are they to-day, for the people of our great cities? Ah! I have laid my finger on two gaping, hideous wounds of modern society—the bad condition of the dwellings of the working classes, and the withdrawal of the mother from her home. These are two of the principles most active, and yet most commonly overlooked, at the root of the evils of society. Here, in the disorganisation of the family, in the demoralisation of the people, we see the gathering of those black specks which go climbing up the sky, and cover it with clouds, to burst, by-and-by, in a tremendous storm.

Do you call this, then, a home? Is it not rather a den—this dank, dark, fetid cellar, from which its tenants are absent all day, and into which, at nightfall, they come huddling back in a loathsome herd? Is it the abode of the living, or the sepulchre of the dead?—this close, stifling garret, in which, in order to stretch himself upon his Procrustes' bed (I am citing a fact that has lately come to my knowledge, in Paris), the weary labourer is obliged to open the dormer window at night and put his feet out on the roof? I put the question—Are such as these fit dwellings for men redeemed by the blood of Christ?

If the mother were but there, her look and smile might irradiate that darkness, and transform that ugliness to beauty, and make a feast of joy in the midst of all this wretchedness. But Manufacture—tyrannous Manufacture—has dried up the fountain of her breast, and dragged her, feeble and staggering, into the great workshop, noisy with the din of labour and the din of blasphemy, where she can no longer hear the cries of the child that has been carried away from her, and left in the careless hands of some mercenary stranger, from which it shall come back to her dead or blighted.

These are not exaggerations, they are facts that are already far too common, and which tend to become the law in all the great manufacturing centres of population. Now it is the duty, and with Christians of all churches, with benevolent men of every class of opinion, to make one last effort in favour of the working classes. Let us strive to give them back the family of which they have been robbed. Let us strive to give them a home, humble and poor of course, but honest and cheerful, where the mother may dwell with her children, and give them those cares of heart and body which nobody else in all the world is fit to give.

EDWARD STREET RAGGED SCHOOL, HOXTON.

An important work has been carried on in the Hoxton Gospel Hall for the past five years, chiefly by Mr. W. J. Hayden. As in all properly organised Ragged Schools, adults are not neglected, but by public preaching and Mothers' Meetings an attempt is made to meet the social and spiritual claims of our poorer brethren. Thus Open Air Services have been held all the year round, and have proved most successful to the Mission. We never had a more favourable opportunity of preaching the gospel in the open air than we had during the last summer. Four and five meetings have been held during the Lord's day. Persons who neither attended church nor chapel have been attracted and brought under the sound of the blessed gospel of the grace of God—many precious souls have been gathered into the fold of Christ through these means, although we have much opposition to contend with from infidels, Romanists, drunkards, &c., who have openly opposed us, and in some instances have used threats and violence towards us; but the Lord has stood by us and has not permitted the hair of our heads to be injured.

The Bible Classes afford an opportunity for young converts obtaining instruction in important Biblical subjects. The average attendance is between twenty-five and thirty. Much interest is manifested by those attending. It is conducted by our good friend and brother in the Lord, Mr. Joseph Aldridge, who from his long experience in the Lord's work, and general knowledge of the sacred Scriptures, is much fitted for the important position he has undertaken, of building up and strengthening young converts in their most holy calling of faith in Christ.

The Mothers' Meeting, which was commenced in January of the present year, has hitherto worked as well as could possibly have been expected in the short time it has been in operation. There are sixty-six names on the books. £6 10s. 7½d. has been paid in weekly instalments by the mothers towards articles of clothing, which are made by themselves at the meetings. While we aim at improving the temporal condition of our poor mothers, and teaching them habits of industry and forethought by saving their pence for useful objects, we desire above all things that some spiritual benefit may accrue from these meetings, and that the reading of the Scriptures and of works of a stirring and religious nature may be the means of sowing the good seed, which, cast in faith upon the waters, will be found again after many days. Several of our mothers are regular attendants at the Gospel Hall services, and as a whole we are pleased to see a spirit of attention and earnestness, for which we thank God and take courage.

Children's Meetings were commenced on the first Tuesday in August, 1869, and have gone on with increasing interest ever since. The attendance and attention are very encouraging. Although there has been no decided case of conversion among the children, yet the good seed has been sown, and we believe by the blessing of God has taken root and will soon spring up to his honour and glory. The following letter concerning these meetings may prove interesting:

"DEAR BROTHER IN CHRIST,—As you have been unable on several occasions to attend the Children's Special Service held by your kind permission, in the Gospel Hall, on Tuesday evenings, a few words respecting it will, I know, prove of interest to you. The opening service was held on Tuesday, August 2nd, since which time there has been but little diminution in the numbers of children in attendance; the average number weekly being 120. As with all newly-established services, on the first two or three occasions of meeting there was much crowding and inattention, but the novelty has now worn off, the little ones who come being for the most part regular attendants, and good order is maintained throughout. Although as yet we have had no decided case of conversion among the children, yet we labour for nothing short of it, but the Lord himself working with us, we watch and pray for the fulfilment of the promise—'My word shall NOT return unto me void, but it *shall* accomplish that which I please. We would however thank God and take courage by reason of the encouragements which *have* been vouchsafed to us. Several little ones who when we first met them were most troublesome and indifferent, now promise great things, and we hope soon to see them sitting at the feet of Jesus, 'clothed and in their right mind.' That the children like the service there can be no doubt, although we seek to make only the Cross of Christ the great attraction. Just one little incident by way of illustration, ere I conclude. A girl came to me a week or two since. 'Oh, sir, my little sister wanted to come to the meeting at *four* o'clock, and she wouldn't hardly believe me that it was too early. *She does like the meeting so!*'"

The Sunday Ragged School continues to be a great success. The superintendent and teachers are earnest and zealous in their endeavours to instil sound religious instruction in their classes. The attendance on Sunday afternoon is seldom below 110, and if space would allow, many more could be admitted. In consequence of the increasing duties of the Mission, we have placed the management of the school in the hands of Mr. Webb, which appointment has given great satisfaction to the teachers. A large number of the children attending our school are very poor and ragged. We are often pained to witness the destitute state in which many of them come to school. It frequently happens that many of these poor little ones are kept away from school through their parents not having sufficient clothing to send them in.

A Night School for adults and young people has been opened on Friday evenings, from 8 o'clock until 10. The attendance is increasing, and much good we hope will result from this part of the work.

Our sketch cannot better close than with an autobiography of a converted thief, by God's grace plucked out of the fire in the Gospel Hall. He says:—"I was born in December, 1845, in Old Street Road, in the parish of Shoreditch, London. My parents were firework-makers by trade. I don't remember much of my father, only one thing seemed to keep in my memory, that he loved strong drink. I remember also following him to his grave. This was about the year 1852. About this time I was sent to the Hoxton National Schools, where I was, as near as I can remember, till about nine years old, but, alas! the good which was instilled into my mind

at this place was always forgotten when I got home, for instead of having my young mind trained up in the love and fear of God, I very seldom saw or heard anything but cursing, blasphemy, drunkenness, vice, and misery in every shape and form; hence I feel certain that if parents did but show their children a godly and Christian example at home, there would not be half the misery there is in the world. After I left the National Schools, my mother got me into the charity school of Shoreditch, but here, as at the former schools, after having had the good seed, it was destroyed by the evil example at home; so for the space of three years and six months I was left to my own evil devices. There was another boy at the same school with me whose name was ——. We made up our minds to run away and go to sea, so we walked down to Barking, but we were disappointed, for we could not get a ship. Through this affair and my previous bad character I was discharged from the school. The boy D—— did not live long after this; but God was more merciful to me, unworthy as I was, to let me live to see my precious Saviour and to have a new birth without money and without price. After this I got into bad company with some boys, and I got taken for stealing a jacket in the Hackney Road, for which I got a month's imprisonment. This made a great impression upon me for the time being, but when I came out I soon fell into my old evil habits, which seemed to cling to me like a loadstone. I would not work, and my time was spent chiefly in the company of young thieves, with whom I went about the streets of London, till I was about fourteen years old when I got into company with a returned convict, and we lived together for some time in Kate Street, Whitechapel, one of the worst parts of London, the people being returned convicts, prostitutes, thieves, beggars, and tramps of all descriptions, till one Sunday morning I was taken up for a robbery which we had committed, and was sentenced to fourteen days' imprisonment and five years in a reformatory ship (my wish being to go to sea). I must here mention that my poor mother was broken-hearted at my career, for she was a good mother to me in a worldly sense, but had she been a Christian, I believe she would have had no cause to have sorrowed for her child. 'Train up a child in the love and fear of God, and when he is old he will not depart from it.' I was sent to Liverpool on board the 'Akbar.' It is a large man-of-war where boys are sent from all parts of England for two to five years. I got on very well on board this ship, and was a great favourite of the captain's and the chaplain, whose servant I was for some time. I stopped here for three years, when one of the committee, a gentleman of the name of Mr. ——, a shipowner at Liverpool, sent me to sea as steward in one of his ships. We went to Callao, in South America. I suffered very much from sea-sickness and the brutality of the captain. We made the voyage home in nine months and a fortnight. I came home after two years' absence and found that drink was making rapid work with my mother's constitution, so that I had the same dark wretched home as formerly. I was now about eighteen or nineteen years old, and completely in the hands of Satan, so I gave myself up to all the pleasures and lust of the world. About three months after this I went on board a man-of-war ship at Portsmouth, where I spent my life after the same manner. Whilst on board this ship my

mother died. Previous to her death, she was paralysed, through nothing but the drink, I believe; and from that time I have led a vagabond's life. I have been in Holloway Prison twice, the House of Correction twice, in Westminster once, in Wandsworth Prison, and in Reading Gaol. All my family are fond of drink, and I became so cast down and so wretched at last that I often had thoughts of destroying myself. I used to wander all day a complete outcast, a misery to myself, with a disease brought on through my own vices, a disgrace to society. I used to sleep sometimes at a casual ward, sometimes at a low lodging-house. I was half starved. I was now reaping some of the seed I had sown, till at last they took me in the militia, where I formed acquaintance with more thieves. One is now serving seven years' penal servitude. In June, 1869, I was sentenced to six months' imprisonment. I suffered a good deal both in body and mind. I used to pray earnestly that God would change my heart, and blessed be his holy name, he gave me the desire whilst I was there to lead a new life, so when I came out I determined rather to starve than steal. With a little help from my brother-in-law, I managed to get along till the militia were called up. On the first day I became acquainted with my wife. She made me more determined than ever to lead a honest life. We got married and I got my present place; but I was far from being happy. My sins were such a burden to me that I had no peace. I tried to find peace at many different places, but could not, till one Sunday evening in January I was passing up Hoxton, when I stopped to listen to the singing at the corner of Edward Street. I felt curious to know what sort of a little place it was, so I went in, and from that night the Lord took me by the hand, and on the following night I found peace in Jesus."

"ONLY A PENNY."

"Oh, nurse, I have been reading to Willie such a pretty story about some one who was very rich. I do wish I had a great deal of money; how nice it would be." And little Effie Stanley sighed as she closed the book.

"Why, Miss Effie, what would you do with it?" asked nurse.

"Oh, a great deal; let me see," said Effie, thoughtfully. "Well, first I should buy a carriage for papa and mamma, and a doll's house for Lotty, and a pony for George, and, oh! nurse, I should not forget you either; I would buy you ever so many gowns like the one you admired so much in the draper's window the other day."

"Thank you, my dear?" said nurse, smiling; "but should you not want something for yourself?"

"Yes, to be sure; only I should get the other things first. It would be so nice to see every one pleased and happy. But there! it is no use thinking about it, for I have only a penny belonging to me," Effie added, sighing again.

"It certainly is not much," replied nurse; "and you can't make any of your grand presents with it. But I'm thinking that there are other

things that make people happier than gold. Kind words and kind actions are often of more use, and do more towards lightening heavy hearts than any sum of money coolly or grudgingly given. Ah! and I should not wonder, either, if you were to do more good with your penny than some people would do with a pound."

"Do good! oh, how I wish I could! but how is it possible with only a penny? You must be joking, nurse."

"No, I am not, indeed. But how did you think of spending it?"

"I meant to buy some blue ribbon for my doll, but if I can do any good with it, I will certainly wait and see if I have an opportunity. If it were half-a-crown, or a shilling, or a sixpence even; but only a penny! I'm afraid, nurse, it would be of no use."

"Wait and see," was nurse's only reply.

That same afternoon nurse took Effie and her brother and sister for a walk. As they were returning home they saw a little girl sitting outside the gates of the park. She had no shoes or stockings, and her clothes were hanging about her in rags. She leaned her head wearily on her hand, and the poor, pale, pinched face had a fearfully sad expression that was pitiful to behold.

"Nurse," said Effie, "do you see that poor little girl? Shall I give her my penny?"

"But the doll's ribbon, Miss Effie?"

"Oh, never mind that!" And in another moment Effie was bending over the forlorn girl. "Poor little girl," she said, in a sweet voice full of sympathy, "I'm so sorry for you: you look tired, and perhaps you are hungry. I wish I could give you more, but I have only a penny."

"Oh, thank you, miss, for the money, and for your kind words too;" and the poor child's bright eyes were full of tears. There was no time for any further conversation: the people were hurrying to and fro, and nurse deemed it expedient to get her young charge out of the crowd. What a happy little girl was Effie! You may be sure she felt quite satisfied with the way in which she had spent her penny, only she wished she knew something more about the child to whom she had given it, for she felt strangely interested in her.

Several weeks passed away, when one afternoon, as Effie stood looking out of the window, she suddenly exclaimed, "Oh, mamma, do come; here is the little girl I told you about. She is selling flowers on the other side of the street. Ah! there, she sees me now. May I beckon her to come here?" Mrs. Stanley gave her the permission she sought, and Effie ran to the door and brought her into the hall. "Ah, ma'am," she said, in answer to Mrs. Stanley's inquiries, "it is all owing to the dear young lady that I am so well off now." Effie glanced at her poor bruised feet, and she remembered how she had wished to be richer, and here was that miserably-clad, half-starved flower girl calling herself well off. "Tell me your story; all about yourself, I mean," said Effie, eagerly.

"Father and mother died a long while ago," replied the child, eagerly, "and my brother Teddy and me live all alone in the world. I had been very ill before I saw you that day, but I felt I'd soon be better if I could

only breathe fresh air, and so I wandered all the way to the park, and there I felt faint and sat down. I thought of mother and wondered what would become of Teddy if I died. Whilst I was thinking of this you came and spoke to me and gave me a penny. But it was not the penny that did me so much good, though I was glad enough for that, too; but those were the first kind words I'd heard for many a long day, and oh! they did my heart good, and when you were gone I did not feel so lonely like."

"And did you buy something to eat with the penny?" asked Effie, hastily.

"Oh no, I bought some flowers—one bunch—and I made it up into ever so many nosegays; and before night I had sold them all and made sixpence, and then I bought two pen'orth of bread for Teddy and me?"

"Do you live far from here?" asked Mrs. Stanley, who was also much interested in the little flower-girl's story.

"About two miles, ma'am. And oh! I am so glad to have seen the young lady again and to be able to thank her once more for her goodness." And so the little flower-girl, after having been regaled with tea, departed.

Having made inquiries, Mrs. Stanley found that Nelly Brown (for that was her name) was a very deserving, industrious girl, though she and her brother lived in great poverty. Several ladies interested themselves about her, and she and Teddy were sent to a Ragged School Refuge and put in a way of earning a respectable livelihood.

As for Effie, need we say that she was more than delighted? And many a time afterwards did she thank her good nurse for her advice, and for pointing out to her how much may be effected by kind words, and even the judicious spending of only a penny!

D. M. S.

In Memoriam.

BENJAMIN SWEET.

JAMES ISAAC NEWTON.

ROBSON THOMAS DOWSON.

It is our painful duty to place on record the death of three of our esteemed fellow-workers who within the last few weeks have been called away from earth's labours to enter upon their heavenly rest.

"We grieve to think that they again
Shall ne'er in this world's pleasures share;
But sweet the thought, that this world's care
It is their lot no more to bear.
And surely, in this scene below,
The joy is balanced by the woe."

The work Ragged School teachers have to perform is often done in localities far from desirable, where crime-stained hovels, fever dens, and wretched homes are "neither few nor far between." For this work men were wanted with large hearts, rather than with big brains—of common sense, rather than of refined culture. During the thirty years the Ragged School net has been gathering in the waifs and strays of society, large numbers of men and women have been attracted to the work who have possessed the large hearts, and the common sense, and God has greatly honoured their efforts. They have had their rebuffs and disappointments, but instead of these driving them away, they served to help their training, to induce them to recast their plans from improved models, and to seek special aid from the Master who had hired them. Their difficulties, like spurs, stirred up their powers to do their work better in less time.

Benjamin Sweet and his wife were found by the clergyman of the district in needy circumstances, and out of employ. Their piety was undoubted, and their talent for usefulness was guessed at and then tried: the trial was satisfactory, and for seven years Mr. and Mrs. Sweet have been the master and mistress of the Ragged School in Henry Street, Kent Street, Borough, under the kind fostering care of the vicar, the Rev. James Amos. For some considerable time it has been apparent that Mr. Sweet's life would not be prolonged. Consumption's marks were clear and defined, and in August last the master was taken and the mistress left. The widow continues her useful labours in the school with good promise of a useful future yet before her.

James Isaac Newton was an apprentice to a pearl-button maker, but the master's death left him without a full knowledge of the trade, and he took a porter's place. For many years he lived without hope and without God in the world. A dangerous illness and God's blessing on the visits of the missionary, brought him to a sense of his danger. As soon as able, his steps tended to the house of God for instruction and worship, and it was not long before his heart yearned over his companions and neighbours in sin; but how to approach them from his new standpoint was a problem he knew not, for a time, how to solve so as to avoid angry opposition; but his way was opened up by a few earnest-minded men agreeing to start a Ragged School in *Vine Court, Spitalfields*, in the year 1843. Our young convert, young only in *Christian* experience, was soon identified with this effort, and became one of the most active workers, and while endeavouring to teach he was learning how to teach, failures and mistakes were many, and the opposition and discouragements were so rife and many as almost to make him hopeless of success. He, however, found some of the darkest clouds had silver linings which overlapped the darkness and sent joy to his soul. Again and again was he permitted to see the fruit of his labours in the young imbibing gospel truth and starting on the Christian course. Thus as a voluntary teacher (there were no paid teachers then) he laboured for three years, and then added to his teaching duties those of the school secretary. Early in 1847 he became the master of the *Dolphin Court*

School (afterwards removed to Gun Street), *Spitalfields*. When he took the School there were only thirty scholars attending; in three months the number went up to seventy-four, and continued to increase to 180. His powers as a teacher were now sorely taxed; writing at that date he said, "I was puzzled how to deal with them; I began with promises if they behaved well, and threatenings if they disobeyed. At last the use of the cane was resorted to; but I soon found kindness was the right, if not the only, way to win them over; but oh! the patience and perseverance required." The children he had were of a very low type, morally; in their language, oaths, curses, and obscenity were in common use; pilfering was practised with some degree of skill and with no shame. "These," he wrote, "are the dark sides, but it was not long before the brighter side could be looked at, for by the blessing of God some of his scholars began to lisp the praises of Him who bought them with His precious blood." In his diary he records several instances in which he had good reason to conclude God's blessing so rested on the teaching as to lead to an entire change of character—that change became more marked and clearly expressed in illness and on the death-bed. For about two years he continued to labour in Dolphin Court, and finding himself, according to his own estimation, not equal to the full and efficient discharge of his duties, he retired, and afterwards, in May, 1849, he became the master of the Ragged School then in *Foster Street*, but removed to *White Cross Place, Finsbury*. In the first ten years 2,000 children passed through his school, a fair proportion of whom had been helped into situations, into the army, the navy, and into shops and trades. A second ten years was completed in the same school, but not without the effects of age and hard work becoming very apparent. Still he lingered on in his loved employ till September last, when his work on earth was ended, and he passed away to his rest in heaven. His remains were interred at Bow Cemetery in the presence of a very large concourse of friends, neighbours, and scholars. The chapel was crowded, and the funeral service was very impressive. On the body being lowered into the grave, Mr. Gent was asked to give an address to the mourners present, which he did, dwelling somewhat on the useful labours of the departed, but more especially entreated his hearers from the words, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." On the following Sunday evening a special service was conducted in the large upper schoolroom in White Cross Place. The room was filled with a sorrowing audience. Mr. Gent, Mr. Green, Mr. Taylor, Mr. Smithies, and other friends took part in the service, and it is hoped that the removal of the teacher may be sanctified and overruled for good, and prove a blessing to many a thoughtless scholar and careless neighbour. Arrangements are being made to put up a mural fountain to the memory of this good man near the school-house in which he so long laboured.

"When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus—
Pillow of the troubled soul;
Surely, none can feel like Thee,
Weeping One of Bethany!"

Robson Thomas Dowson was the master of the second school conducted by our old friend Newton. In childhood and youth, want, neglect, and sorrow were his companions, for when very young his mother died, and soon after, his father forsook him and went abroad, and thus the boy was cast upon the world. God helped in varied ways the orphan boy, and opened up his path for him. At fourteen he became an apprentice, and such was his conduct towards his master that when the proper time came his master's daughter became his wife. At the age of twenty-four years his attendance at the Wesleyan chapel was blessed to him, the gracious influence of which was continued for the full forty years he afterwards travelled the wilderness to the heavenly Canaan. Before he was thus brought to a knowledge of the truth as in Jesus, he sought his pleasure in the theatre, and sometimes on the stage itself. Love of the comical was natural to him, and had not grace changed his heart he would probably have become popular with the public in comic pieces; but this talent was sanctified, and made his company pleasing to his friends and his teaching acceptable to children. His early labours, some twenty-five years ago, were among the children of the brick-makers of Kingsland. At different schools he rendered service, as opportunity offered, mostly in those of the east of London. His labours attracted attention, and when an opening occurred, eleven years since, he was appointed the master of the *Gun Street School*, the one formerly in Dolphin Court. During those years about 3,000 children were taught by him for longer or shorter periods. The Committee placed the Day, Evening and Sunday Schools in his hands, and he succeeded in showing that the confidence was not misplaced. Such consecutive labour was perhaps not wise; it left him but little time for rest and still less for domestic comforts and mental culture. He was probably impressed with a sense that his time for effort was fast shortening, hence he crowded as much in as time and strength would allow. It is clear there was a presentiment resting on his mind that death was not far distant, the outline of which might have become more marked by a serious fall through the skylight of his schoolroom, by which his arm was fractured. From this, however, he was recovering, and its use was being gradually restored to him. In his last address to the Sunday School he distinctly said that there was a feeling resting on his mind that this might be his last address to them, and therefore he must be earnest and faithful. The impression was realised, he never gave them another address. He continued his school duties up to the day on which he died. He literally died in harness. On the morning of death he wrote the following verse on the large slate as a writing copy for his boys:

"A crown of glory bright,
By faith's clear eyes I see,
In yonder realms of light,
Prepared for me.
I'm nearer my home,
Nearer my home,
Nearer my home, to-day;
Yes, nearer my home in heaven to-day
Than ever I was before."

After the morning school he partook of dinner, and at two o'clock resumed his duties with the children by singing the after-dinner hymn,—

"We thank Thee, Lord, for this our food," &c.

While singing it he was taken ill and retired up-stairs. The doctor was sent for, and all was done that human power and skill could do, but without result. The patient felt there remained of life only a few fast-fleeting moments, and those he occupied in directing his wife to place her trust undivided in God her Saviour; true, he was going from her to be with Jesus, and she was to follow by the way Jesus, who was the truth and the life. He laid down, and within half an hour of leaving the schoolroom his life's work was closed. His remains were interred in Bow Cemetery. The service was conducted by his friend the Rector of Spitalfields, the Rev. S. Bardsley, M.A., at whose request Mr. Gent was again called upon, at the open grave, to speak a few words of instruction and condolence to the large company of mourners and scholars then present:—

"One by one
The loved and cherished leave us. Every stone
The cold, damp cemetery holds, is faced
With lines that find their parallels deep traced
Within our souls. Thus works Thy chisel, Lord,
In strokes severe. Yet be Thy name adored
For all Thy dealings! In Thy purpose deep
A blessing lies, unscanned by us who weep
Amid these shadows. Night will soon be past—
The cloudy night of time, that ends at last
In heaven's bright morning. Yet a little while,
And we shall greet that blissful morning's smile
With hallelujahs. Then Thy love's deep thought
Shall be unfolded."

Poet's Corner.

THE LOST SHEEP.

THERE were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night that the Lord passed through,
Ere He found His sheep that was lost,—
Out in the desert He heard its cry,
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way,
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"
"They were pierced to-night by many a thorn."

And all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gates of heaven:
"Rejoice, I have found my sheep!"
And the angels echoed around the throne:
"Rejoice, for THE LORD brings back His own!"

Teachers' Column.

DEFINITE AIMS.

MANY efforts come to nought because they are put forth without deliberation or distinctness of purpose. The fleet-footed youth Ahimaaz is a fair representative of numerous well-meaning people nowadays. There had been a great battle, and he was in all haste to carry the news to the king. In his zeal he actually outran the more sober-minded Cushi, and was the first to enter the royal presence. But when asked his tidings, he could only say, "I saw a great tumult, but I knew not what it was." So the king said to him, "Turn aside and stand there." Thus, too often, in their zeal to be doing something, people rush out into the thickest of the turmoil without knowing exactly what it is that needs to be done, and without having formed for themselves any definite plan of action. Such proceedings are worse than a mere waste of energy. They are often positively injurious.

Paul says: "So fight I, not as one that beateth the air." When he gave a blow he was careful to take aim. He wished to *hit* somebody, and to hit the *right* one. Those people who thrust out at random too often hit and hurt the very ones whom they seek to befriend.

The teacher, of all persons, and the Ragged School teacher, of all teachers, should seek distinctness of aim. The work is one in which mistakes are so easy and so mischievous. Children, in consequence of their inexperience and their pliability, are more easily led astray than grown people. The interests at stake are more momentous than those which concern merely the loss or gain of money.

Another thing, which makes it particularly important that care and right methods should be used, is that the Sunday School work is not so well organised as the work of the week-day school. In a well-organised public school a bungler

has not half the power of mischief that he would have in a Sunday School.

It is the duty of every teacher, therefore, to spend some time in reflection. Less action and more thought form sometimes the truer wisdom. If the teacher would have a full measure of success in his work, he should occasionally pause, and take time for consideration. He should fix upon certain definite ends to be accomplished, and then keep these steadily before him.

Let the teacher aim distinctly to teach something. This may seem a very simple rule, hardly worth uttering; yet it is here many make a serious mistake. They occupy the teacher's chair, they go through a certain routine of duty from week to week, but they do not teach. Let it be remembered that talking is not necessarily teaching. Hearing narratives is not teaching. Teaching is making some one know what he did not know before. Let the teacher, when the hour is over, ask himself this question: Do my class know anything which they did not know before? or have they merely exhibited to me what they had learned in preparing the lesson? Have they gone away with a distinct, positive addition to their scriptural knowledge? This will be found a searching and critical question, and the teacher who can answer it in the affirmative will find himself surely gaining a hold upon his scholars.

Nothing so effectually secures good attendance as the consciousness on the part of the pupils that they are learning. But the teacher who would reach this end must aim at it with distinct purpose, and must habitually raise the question, whether he has really been teaching. If he does not, he may depend upon it that much of his labour is going to waste; he is working, but producing nothing. With this for result, he has mistaken his vocation.

DESPAIR OF NONE.

GEORGE BARNDEN, when a lad in the Sabbath School, was apparently the most careless member of the class; the one of whom his teacher would have the least hope of good. Yet after a few years he became a member of the church, and was sent as a missionary to the Navigators' Island. There he laboured with great energy for a time, till one day, while bathing, he was drowned. Williams, in his "Missionary Narratives," says of him: "Barnden is dead; Barnden, who would walk thirty miles, and preach six times in a day, is dead."

Teacher, perhaps the boy who is giving you the most trouble will prove the most useful man. For what cannot the Holy Spirit do? seeing that he is as potent now as when he dragged Bunyan and Newton out of the slough of sin and anointed them for the work of the ministry.

Children's Gallery.

"WHO IS JESUS?"

A CROWD of people had gathered around a small ragged boy stretched on the ground. A heavy cart had gone over the child, and he seemed a mass of bruised flesh and crushed bones. Still a kind doctor said there was life, and the child must be taken home and put to bed with great care, and the poor little boy might live.

Alas for poor Willie, he had no comfortable bed! His mother, a widow, lived in an alley, in one little room, and often had nothing to give him at night

for supper. But the accident happened near the Children's Hospital, and there Willie was carried. All round was quiet and neat. It was established from love to Jesus, who when on earth healed the sick, and promised blessings to all that comfort the sick and poor, from love to him. So in a large room little Willie was laid. He had never been in such a clean place before. Long rows of beds painted green, with white coverlids. The poor little boy suffered terrible pain. And when the good surgeon came to examine him, he said the next day he must cut one leg off. Oh, how could he bear it? He knew he never could run and play with the boys as before, and he felt there was no one to help or pity him. The hospital ward was still, but for the low moans from Willie, when a dear little girl in the next bed turned round and kindly said, "Little boy, are you very ill?"

"Oh yes," said Willie, "and the doctor is going to-morrow to hurt my leg so, I know I never can bear it."

"But Jesus will help you," said little Clara; "he suffered and died for you, Willie."

The child with astonishment replied, "Who's Jesus, Clara; and what made him die?"

"Oh, Willie, I thought every one knew! you don't go to Sunday School."

"I never have been," the boy said; "but who is Jesus, and why did he die?"

"Jesus came from heaven long ago, because he was sorry we suffered, and were naughty. He was a gentle child, and when he grew up he went about doing good and healed the sick. He took little children on his knee. How I wish it had been us! Some cruel men beat and mocked and nailed him with nails to a cross. Wasn't it hard when he'd done such good? How he must have loved us to have died for us!"

"But," said Willie, "if he's dead, how can he help me?"

"Well, I'll tell you," said Clara. "Now he is in heaven. In the Bible he has left a promise that when we want him he'll come to our aid. I am never afraid. I know he comes to this hospital, though people don't see him. He helps us to bear pain, and we can feel he is near."

"How good he is!" said the boy, "but I am little; he might pass me, so I'll put up my hand just so, then he'll know I want him."

The next day the hand was still raised: little Willie was dead; but our dear Saviour had seen the lifted hand, and Willie was happy with him for ever.

Dear young friends, trusting in Jesus will save you. Oh, that all who have heard of the mercy of Jesus would, like Willie, take him at his word!

ELLA.

FRENCH SWEEP'S PRAYER.

I LIKE to repeat the answer a little sweep gave me the other day, in a Sunday School. Knowing that all the children of my class were constantly occupied during the week, I feared that the duty of prayer was sometimes neglected. I insisted that day on the importance of prayer.

At the close, I asked a little boy of ten years of age who led a very uncomfortable life in the service of a master sweep, "And you, my friend, do you ever pray?"

"Oh, yes, monsieur."

"And when do you do it? You go out very early in the morning, do you not?"

"Yes, monsieur, and we are only half awake when we leave the house. I think about God, but cannot say that I pray then."

"When then?"

"You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit on the top of the chimney and pray."

"And what do you say?"

"Ah, monsieur, very little! I know

no grand words with which to speak to God. Most frequently I only repeat a verse that I have learnt at school."

"What is that?"

My scholar repeated with fervour, "God be merciful to me a sinner."

A good prayer, reader! Have *you* ever offered it?—*French S. School Mag.*

Editor's Note-book.

HIGHER LIFE.

A few days ago, in the country, I stood beneath a tall cedar, a student of its nature, and an admirer of its glory. I observed that the lower branches showed the only signs of decay; and that they seemed to be appointed to removal, in order that the sap of the tree might pass uninterruptedly upward to develop the higher boughs, and to hold the top in full evergreen. The trunk of the cedar is made the more grand and substantial by the disappearance of the lower branches year by year, and the avenues to communicate life and beauty upward, are thus the more direct and effectual.

And so does the Christian grow. The habits of his childhood, embryo notions and opinions, as he rises into manhood, are lost; and like the cedar, as he grows, his lower affections and attachments, love of the world, of fame, of position, one by one die and disappear, and his higher nature is all the more comely and complete. Any man may thus die unto sin and live unto God, loose his attachments from things of time and sense, and fix them upon those things which are eternal and divine.—*Clark's Gospel in the Trees.*

JESUS ONLY.

The people want the everlasting gospel, in one form or another, fully brought out every Lord's day, as much, at least, as would save those hearers who, by the providential appointment of God, are never to hear another sermon ere they pass into eternity.

Well does the writer remember a remarkable illustration of these words from the lips of a faithful servant of God, long since departed. On one Monday morning he was informed that a man who, the preceding evening, had listened to his discourse in his usual health, had suddenly been ushered into eternity. His personal responsibility to preach the gospel to men, as dying men—as to those who, for aught he knew, might be about to appear at the bar of God—at once flashed on his mind. Rising anxiously from his seat, he proceeded to examine the manuscript of the sermon which the departed soul had last heard, with the intensely earnest hope that he should find in it as much gospel truth as, had it been there and then, through the grace of God, understood and believed by the departed hearer, would have saved his soul. To his inexpressible grief, after the examination was over, he found the contrary. He saw that the hearers might have believed every word of that discourse, and remained unsaved. The sermon was scriptural and well prepared, lacking in nothing save the gospel suited to a dying man. Penetrated with a sense of his unfaithfulness on that one occasion (for, generally, he was distinguished for the faithfulness with which he preached the glorious gospel), he burst into a flood of tears, and falling down at the mercy-seat, confessed before God, with much contrition, his dread omission.

Ere he rose from his knees, he made the solemn vow that, with Divine help, to the day of his death, he would never preach a sermon without setting forth as much of the glorious gospel as would, if truly believed, save any unregenerated soul then present who might be about to enter the world of spirits.

TRY TO SAVE ONE SOUL.

FELLOW-CHRISTIAN, have you ever experienced the pleasure of winning a soul to Christ? Suppose you resolve, "I will try to win one soul to Christ this winter;" is that too large a work to undertake for him who loved you, and gave himself for you? Suppose every Christian should so resolve, and be successful in his effort, plainly there would be such a revival as was never known before, and which would attract the attention of the whole Christian world. The membership of our churches would be doubled, and thousands of souls saved from eternal death. If only half of Christ's professed followers should succeed, the result would still be wonderful and unprecedented.

And may not this glorious work be done, if the resolve is only made, remembered, and acted upon? Ought you not to accomplish so much for Christ in six months? Who that calls himself a friend of Christ, will not undertake to do this much?

RESPONSIBILITY IN LITTLES.

As a general thing, there is very little honesty in your soul if you stand on the verge of your responsibilities, and refuse to lift them, because they are so unlike others; they are too small to suit your pride, or too large to suit your humility. You are not half a man! You need correcting grace, first of all, to change your nature, that you may see nothing is small that God lays across your path for you to shoulder and bear on. Well does Wordsworth say:—

"Small service is true service whilst it lasts;
Of friends, however humble, scorn not one;
The daisy, by the shadow which it casts,
Protects the lingering dew-drop from the sun."

Facts and Scraps.

WORKMEN'S ESSAYS ON THRIFT.—The Working Men's Club Union have determined to invite the members of their affiliated institutions to record their ideas on questions which deeply affect the welfare of the people at large. They believe that much good may be effected by inducing workmen to write papers on subjects which lie within the scope of their own personal experience, and by making other classes acquainted with their opinions and suggestions. Prizes have accordingly been offered for the best essay on the following subject:—"The causes of the alleged absence of thrift and saving habits among a considerable portion of the industrious classes of this country as compared with the same classes in other countries, and the remedies for this state of things."

WORKING MEN'S CHRISTIAN INSTITUTE.—At a tea-meeting of the members of the above Institute a report from a committee, *wholly comprised of working men*, was read. It appears that they have organised systematic visits to the lodging-houses of Parker Street, Drury Lane, distribute tracts, and preach in the open air to their own class. During the evening the chairman invited some of the members who had received benefit to speak. Several testified that they had

found the Lord through the means of the Institute's meetings. One said the first kind words spoken to him by a Christian man for forty years brought him to Christ. Several interesting speeches were made, one by a costermonger.

EMIGRATION.—Of the 196,075 emigrants who went to the United States in 1870, 140,895 embarked at English ports, 16,682 at Scotch, and 38,318 at Irish, viz., from Liverpool, 137,321, of whom 16,587 were married men, 19,888 married women, 49,318 single men, 17,458 single women, 12,557 boys between the ages of 1 and 12, 10,760 girls between the same ages, 3,668 male and 3,212 female infants, 2,404 males and 1,469 females not distinguished as to age; 65,807 were English, 4,494 Scotch, 29,453 Irish, 33,694 foreigners, and 3,873 not distinguished. From London, 3,574 embarked, of whom 487 were married men, 561 married women, 1,288 single men, 366 single women, 345 boys between the ages of 1 and 12, 373 girls between the same ages, 69 male and 77 female infants, and 8 males not distinguished as to age; 3,109 were English, 30 Scotch, 234 Irish, 193 foreigners, and 8 not distinguished.

FRIENDLY SOCIETIES.—The report of the Registrar of Friendly Societies in England, for the year ending 31st December, 1870, has been published. During the year 1870, the Registrar examined and certified the rules of 998 friendly societies, and alterations of the rules of 1,274, making a total of 2,272 certificates. The number of industrial and provident (or "co-operative") societies registered in the year 1870, was 67. The number of alterations registered, 62. Twenty friendly societies deposited their rules, and five societies, alterations of their rules, with the Registrar. Sums amounting to £4,800 in the Bank of England were transferred during the year by the Registrar into the names of trustees appointed by friendly societies in the place of others removed, absent, &c. During the year 1870, agreements for the dissolution of 52 friendly societies were advertised by the Registrar in the *London Gazette*.

INEBRIATES' SANITARIUM.—The Directors of the Pennsylvania Sanitarium for Inebriates at Media, Pennsylvania, report 200 as the whole number of persons admitted to the institution, of whom 78 are said to have gone out cured. The average duration of treatment is 90 days.

STOLEN PROPERTY.—In the new Act on the Prevention of Crime (34 and 35 Victoria, cap. 112) it is provided that where proceedings are taken against any person for having received goods knowing them to be stolen, or for having in his possession stolen property, evidence may be given at any stage of the proceedings that there was found in the possession of such person other property stolen within the preceding twelve months, and such evidence may be taken into consideration for the purpose of proving that such person knew the property to be stolen which forms the subject of the proceedings taken against him. Where proceedings are taken against any person for having received goods knowing them to be stolen, or for having in his possession stolen property, and evidence has been given that the stolen property has been found in his possession, then if such person has within five years immediately preceding been convicted of any offence involving fraud or dishonesty, evidence of such previous conviction may be given at any stage of the proceedings, and may be taken into consideration for the purpose of proving that the person accused knew the property which was proved to be in his possession to have been stolen. Notice is to be given that it is intended to produce such evidence. This provision takes effect on the 2nd of November.

LICENSED PUBLICANS AND BREWERS.—An annual return shows that in the year ending 30th September, 1871, there were 32,623 licences paid for by common brewers, the total licence duty paid being £388,389. One licence was for brewing 550,000 to 600,000 barrels, one for

600,000 to 650,000, and one for 650,000 to 700,000 barrels, the duty paid in these three cases, with supplementary charge or deduction, being respectively £7,878, £7,582, and £9,155. There were in the United Kingdom in the year above mentioned 98,652 licensed victuallers, 44,488 persons licensed to sell beer to be drunk on the premises, and 3,080 licensed to sell beer not to be drunk on the premises, making a total of 146,220; the last two classes being in England and Wales, and the victuallers, 69,903 in England and Wales, 12,644 in Scotland, 16,105 in Ireland.

LODGERS' GOODS.—Probably no legal evil more affected the poor than the seizure of their furniture by the superior landlord when the sub-tenant had not paid his rent. The following case, which came before the magistrate of Thames Street on September 6, is one in point:—A respectable woman named Mather, of No. 24, Albert Square, Commercial Road, made an application to Mr. Paget for a summons against a broker for an illegal seizure of her goods for the payment of rent due to the superior landlord. Mrs. Mather had been an inmate of the house for three years, and had paid her rent regularly to her landlord, who was in possession of the house. This injustice, we are glad to say, will cease; for an Act of Parliament just passed will in future prevent the seizure of the goods of a lodger if no rent is due. By its enactments a lodger, if a distress is made, is to make a declaration that the immediate tenant has no property in the goods distrained. Annexed to the declaration is to be a correct inventory; and if the lodger shall subscribe the inventory and declaration, knowing either of them to be untrue, he will be deemed guilty of a misdemeanour. If, after such declaration and inventory, and after the lodger has paid or tendered the rent, if any due, the superior landlord shall levy a distress, he will be deemed guilty of an illegal distress, and the lodger may apply to a magistrate for an order for the restoration of such goods. Besides this, the superior landlord is to be liable to an action, at the suit of the lodger, in which action the truth of the declaration and inventory may be inquired into.

RECREATION GROUNDS FOR LONDONERS.—The vestry of St. George, Southwark, have, we are glad to learn, followed the example set by the authorities having care of Bishopsgate Churchyard. A resolution has been carried to the following effect:—"That six members of this vestry, three of whom shall be the churchwardens of the parish for the time being, shall be hereby and are appointed to be a committee, of which the renter-warden shall be the chairman, to lay out and plant the disused parish churchyard, and to provide suitable seats and other accessories therein, in order to its being, with the consent of the rector, used at proper times and under proper supervision, to be provided by the churchwardens, as a pleasure-ground for the parishioners; and that such committee be, and hereby are, authorised to incur for this object an expenditure not exceeding £100, to be defrayed by this vestry." The churchyard of St. George-the-Martyr is about the size of Camberwell Green, and will, when opened as a pleasure-ground, be a great boon to the people of the Borough, who have no place of recreation within moderate reach.

SUNDAY SCHOOL IN A SMITHY.—At the annual meeting of the "Smithshop Sabbath School," Drumbo, Ireland, it was stated that the school had its origin in the village smithy, where the blacksmith's son—the present worthy superintendent of the school—and another, though mere boys themselves at the time, some six or seven years since, induced a few little ones to meet on Sabbath evenings for instruction. Their humble efforts were persevered in with much zeal and faithfulness; and now the school thus founded by them has above seventy names on its roll, has a staff of excellent and devoted teachers, is well attended, and is doing a very great amount of good in the district.

Papers, Original and Selected.

APPEAL FOR RAGGED SCHOOLS.

BY THE EARL OF SHAFTESBURY.

(From the *Times*, November 13th.)

TO THE EDITOR OF THE "TIMES."

SIR,—May I again appeal to the public, through your columns, for the temporary support of the Ragged Schools of London?

The London Board is making very extensive arrangements for the education of large masses of children within the metropolis. But a considerable time must elapse before the buildings and teachers can be ready for them; and, meanwhile, the subscriptions to the Ragged Schools are rapidly falling off,—some persons believing that all has been supplied which can be wanted, some being unwilling to pay both a rate and a voluntary contribution for the same purpose.

The result, I fear, will be that the great bulk of these schools will be broken up, and the children turned, as formerly, into the streets. In the hope of averting such a calamity and of maintaining, for a while, the present system, however imperfect, until other provision shall have been made, I venture to request a continuance of the aid we have hitherto enjoyed.

Whatever may be my own estimate of the character and value of the education given in these schools, I do not presume to use it as an argument in the present instance. I may, however, be permitted to say that, all things being taken into account, the founders and conductors of them are entitled to the sympathy and gratitude of the public. They were begun at a time when these vast and terrible classes were not only neglected but absolutely unknown. A few men and women of fervent piety and indefatigable zeal, shocked at the spectacle of such a mass of sorrow, dived into the dens and recesses of London life, and collected the naked,

filthy, and destitute children, first by twos and by threes, then by larger numbers, in the several localities, until, after a period of twenty-seven years, from a single school of five small infants, the work has grown into a cluster of some 300 schools, an aggregate of nearly 30,000 children, and a body of 3,000 voluntary teachers, most of them the sons and daughters of toil, who have found and who find their relaxation and repose in the sacred duty of rescuing the outcasts. Their self-denial in every physical and moral aspect is beyond all praise, and, indeed, beyond the conception of all who have not some personal experience of such scenes. These labours are an epoch in the social history of England.

Nor have these labours been without fruits, as I will endeavour to show. On the most moderate calculation we have a right to conclude that more than 300,000 children have passed through these schools since their first commencement. The periods of their stay have varied from a few weeks, or even a few days, to a few years. It may be safely affirmed that barely one of these children would have listened elsewhere to a word of instruction; and even those whose stay was the shortest heard there what they had never heard before, and what, by many, will never be forgotten—the language of respect and affection. But the practical proofs lie here.

Lord Morley, in an able and business-like speech, when propounding the Prevention of Crime Bill to the House of Lords, on July 4th of this year, used these words, as recorded in *The Times* report of the following day:—

"The returns of the Inspectors of Prisons showed that in 1843, when the population was 16,300,000, the criminals sentenced to penal servitude or transportation amounted to 4,488, and that in 1869, when transportation was at an end, and when the population was 21,900,000, the criminals sentenced to penal servitude amounted to 2,006. That certainly must be reassuring to those who had an idea that crime was increasing in this country. He believed that the facilities for the detection of crime, increased education, and the charitable institutions in which the noble earl opposite took so much interest, had, to an immense extent, repressed crime in this country."

How, then, has this great and unexpected reduction in the criminal class been effected? Doubtless, by gathering from the

streets so many seeds—the seeds, if left uncultivated—of profligacy and crime, and by the planting of them in healthy and happy situations. Many other associations have aided the work. The Industrial Schools, the Refuges, the Shoeblack Brigades have borne their part. The *Chichester* training ship alone has, in the course of four years, sent 700 lads from the slums and alleys of London into the Mercantile Marine. The *Cumberland* at Greenock, and similar institutions, have laboured with equal success. But the operations of the Ragged School Union have been on a far larger scale. I have tested the statement I now make by every means in my power; and, to be as safe as possible, I place the results of my inquiry very much below what the figures would warrant.

I venture to affirm that the Union, and the schools connected with it, have, from the beginning to the present time, placed out in various ways—in emigration, in the Marine, in trades, and in domestic service—more than 100,000 children of both sexes. For many consecutive years I myself have had the pleasure to distribute prizes to thousands of the scholars who have kept their places one, two, and three years, and who bring certificates of good character from their respective employers.

Let no one omit to call to mind what these children were, whence they came, and whither they were going, without this merciful intervention. They would have been added to the perilous swarms of the wild, the lawless, the wretched, and the ignorant, instead of being, as by God's blessing they are, decent and comfortable, earning an honest livelihood, and adorning the community to which they belong.

It is not my intention to institute any comparison of the present with the future system,—of what is going out with what is coming in. The death of the one and the life of the other stand, both of them, on the list of the Inevitables. My only prayer—and it is a very humble one—is that the interval between the close of the old effort and the beginning of the new one may not be attended with a heart-sickening recurrence of suffering and degradation.

I am, Sir, your obedient servant,

SHAFTESBURY.

Ragged School Union, 1, *Exeter Hall*,
November 7.

LEADER OF THE "ECHO" ON LORD SHAFTESBURY'S APPEAL.

"Well to be off with the old love
Before you are on with the new,"

it is also wise, "if not precisely merry," to keep up old schools till new ones are opened. It is, perhaps, not unnatural that the harassed and pestered subscribers, who daily find half-a-dozen new appeals on their tables, should hastily resolve to desert at once an institution whose days are obviously drawing to a close, and transfer their cheques to new or more permanent undertakings. Ragged Schools, Lord Shaftesbury tells us, are seemingly undergoing just now the action of this natural principle. Those who have hitherto supported them are under the impression that the School Board has supplied or will supply all that is needed, and the idea of being at once obliged to pay a compulsory rate and required at the same time to grant a voluntary contribution for the same object is, not very strangely, distasteful to the natural man and subscriber. But a considerable time must necessarily elapse before the buildings and teachers of the new Board Schools can be got into working order, and in the meantime what is to become of the children who have hitherto been received into the Ragged Schools, and who have obtained therein gratuitously the education which their parents cannot afford to give them in the schools demanding fees, however trifling? It seems that unless help comes pretty speedily many of the existing Ragged Schools will have to be broken up, the children turned into the streets; and such of us as do not share Mr. Sam Weller's lofty estimate of the value of gutter education can hardly fail to regard such a resource with some degree of dismay.

The Ragged School movement began nearly thirty years ago, when the "Perishing and Dangerous Classes" seem first to have been thoroughly recognised as elements in our social system needing to be taken into account. From a single school of five small infants in 1844 the work has extended to a cluster of 300 schools, affording instruction to nearly 30,000 children, conducted by about 3,000 teachers, all of whom afford their services gratuitously. What has been the result of such training on the 300,000 children who must have passed through the Ragged Schools? Lord Shaftesbury endeavours to afford us, by help of statistics, some basis for judging of the general benefit to the community affected by these schools in the reduction of the rate of crime in the kingdom. It appears, according to a speech of Lord Morley's, delivered in the House of Lords on July 4th, that in 1843, the year before Ragged Schools were inaugurated, there were 4,488 criminals sentenced to transportation or penal servitude, out of a population of 16,300,000. In 1869,

there were but 2,006 sentenced to penal servitude—transportation being abolished—out of a population of 21,900,000. In other words, our criminals have diminished by more than a half, while our population has risen in the proportion of 21 to 16. Of course, the causes of this happy change must be of various kinds—increased facility for the detection of crime being one of the most prominent. But it is impossible to doubt that the rescue of the 300,000 gutter children of the Ragged Schools from the hopeless degradation of their homes has also been a very important element in the matter. The Industrial Schools, the Refuges, the Shoeblack Brigade, the *Chichester* training ship—which has transferred 700 boys from the slums to the mercantile marine,—have all done their part. But the Ragged Schools have worked on a still larger and more comprehensive scale, and it would be idle to question that they have contributed to an immense extent in turning into the paths of honest industry thousands of young lives, which, without them, would have been added to the "perilous swarms of the wild, the lawless, and the wretched."

These general considerations, however, would be superfluous to any reader who had himself a few times entered a Ragged School and personally watched the process which is carried on therein. Usually the mother or sister who brings the child is herself a sad "thing of shreds and patches;" a slattern with a strong suspicion of gin hanging about her raiment. What her parental care and elevating instructions may be worth can be guessed from the appearance of Tom's trowsers and Mary Jane's frock, the state of their uncombed hair and unwashed hands, the wild and rampant behaviour—born half of terror, half of impudence—displayed by both when first requested to take a place in the class. For days afterwards that corner of the school-bench is, as a matter of course, a scene of chronic disturbance. Feet unaccustomed to repose drum continuously on the floor, or kick the back of the occupant of the seat below; apples are munched while hymns are sung; marbles are shot surreptitiously into the hat of the gentleman visitor, deposited on a table the other side of the room. "Amen" is sung out in a snuffle in the very middle of the morning prayer, and unearthly groans, squeaks, hisses, cockcrows, brayings, and other noises indescribable, break at intervals any monotony which the scene could possibly be supposed to possess. Too happy is the teacher if, at some fatal moment, the signal so given do not cheer the yet half-tamed elder pupils to a general insurrection—shouting, screaming, overturning of benches, and stampede like a troop of bisons downstairs out of the schools. Each morning there is the same solemn revision of dirty hands, face, and hair, prompt dismissal to the sink, and recommendation to the earnest application of "the" comb, whose brazen teeth are swiftly contorted in their struggles with the gorse-bush which seems to surmount the "human face divine" of the hopeful young

scholar. But, by degrees, all these wild oats of Tom and Mary Jane are sown. Public opinion, powerful even in a Ragged School, pronounces in favour of sitting reasonably still, answering "Yes, teacher," when addressed, and, finally, even of appearing in the morning with a visage which has been submitted to the benign influences of cold water. Later on come brighter looks, visible efforts to master those mysterious symbols A B C, and even to copy—while the poor, little, stiff, unused fingers are grasping ferociously the slate pencil—the still more awful tokens of erudition known as pothooks and hangers. Then, when the friendly teacher brings prints and pictures, and talks of some prettier places on this earth of ours than "Gregory's Back" or "Dead Man's-row;" of beasts, and birds, and seas, and mountains, the down-looking eyes glance up honestly in his face at last, interest in story and description first wakens and then grows eager, and the rift is open through the clouds of misery, and vice, and want, and ignorance which hemmed in the young soul.

Now, it is tolerably obvious that a class of schools answering to the character of the existing Ragged Schools must continue to exist under the perfected arrangements of the School Board. If the Nonconformists gain their point, the rate-supported undenominational schools into which the gutter children will be swept will practically receive the class—perhaps little more than the class—from which the Ragged Schools are now recruited. That an interval of many months should be allowed to occur during which the 30,000 children now in these schools should be turned on the streets before they can be again gathered under the new system, would be, indeed, a very serious evil, undoing, to a great extent, the good which has been already accomplished, and giving to the new teachers the task of beginning all over again the difficult process of saving the child, which we have tried to describe.

PUBLIC-HOUSES WITHOUT THE DRINK.

BY MR. HIND SMITH, LEEDS.

MANY of our friends, on hearing of the good doing in Leeds by the establishment of "British Workman" public-houses (see *ante*, p. 225), and recognising the fact that "God is with us," are anxious to have the full particulars of the expense, mode of operation, &c. We, therefore, append below some hints in order to succeed well and avoid failure.

1. The house should be, if possible, an old public or beer house, in a populous neighbourhood. It should have two ordinary reading-rooms, in one (if not both) of which smoking must be prohibited. There should be a third larger room for meetings, and this latter room should be on a different floor or sufficiently apart to cause no inconvenience to the readers in case of

any noise being made at the meetings. Besides these three rooms, the manager and his wife should have a good kitchen and two bedrooms.

2. The managers should be carefully selected. Much depends upon having the right people. They should be a respectable and respected God-fearing couple—abstainers from strong drink, good-tempered and obliging, with no young children. They receive no salary, but live rent free, and have the use of coals and gas. The man should be in good work, so that he is not dependent in any way upon the funds of the house. His duties are to forward the well-being of the place in the evenings and during his leisure hours, and the wife cleans and keeps the place warmed and lighted. Both give their best help on extra occasions, and undertake the social teas, suppers, &c.

3. The attractiveness of the house should be made a matter of importance. Clean windows, door-steps, and floors are very desirable, and in winter a warm fire and tidy hearthstone.

4. The furnishing will vary in cost according to the size of the house and the provided accommodation. An old public-house will probably have fixed seating and tables, which may have to be taken to at a valuation. If the house be empty the following is the ordinary furniture:—For each reading room—three forms with backs 10s. each; six chairs, 3s. 6d. each; two tables, 10s. each. For large meeting-room—one or two tables and a number of forms, those with backs at from 10s. each; without backs, 8d. per foot. The length to be decided by the size of the room. The gas-fittings have generally to be altered to adapt them for good reading-room light. A lamp outside is an advantage, and a large signboard, with "The British Workman" over the door. The windows to be frosted and painted "Free Reading-room for Working Men," and "Come and Welcome." The well-known lines are frequently added—

> "A public-house without the drink,
> Where man can sit, talk, read, and think,
> Then safely home return."

From £15 to £30 will be the cost.

5. The newspapers should be supplied punctually and early in the morning, as the men like to see them at breakfast-time. (Possibly the local papers would be presented, if an application were made to the proprietors.) The average cost of papers and periodicals is 2s. 6d. per week. Friends in the neighbourhood are sometimes sufficiently interested to supply a few additional serials. A pledge-book should be provided for such men as may wish to sign.

6. The rent of the Leeds "B. W.'s" has averaged £20; add to this £20 for papers, periodicals, gas, coals, rates, &c., and you have an annual expenditure of say £40. Of this, from the outset, money has been forthcoming from the frequenters to meet part, in some cases more than half. Boxes for contributions, and cards for the names of voluntary subscribers, are placed in each room, and other plans are contrived by the men for raising money.

7. A local committee, including secretary and treasurer, to co-operate with the managers, works advantageously; indeed, one active co-worker near the spot is indispensable—more if possible.

8. Refreshments are left to the managers to provide at a moderate price, and any profits arising therefrom fall to their share for the trouble incurred.

FLORENCE FREE SCHOOLS.

A CORRESPONDENT of *Public Opinion* gives the following interesting sketch of the Free Schools of Florence, recently established by the Government.

"At the present moment, when the question of public instruction is exciting so much attention, the following facts, which are taken from the registers of the municipality of the City of Florence, concerning the elementary free schools of the capital of united Italy, as they exist at the present moment, may probably be of interest.

Some idea may be formed of the progress which has taken place in the department of public instruction in the City of Florence when it appears that, in the year 1865, there were four public schools for boys in the capital, which only received 240 pupils; since which the increase has been as follows: In the year 1866 there were 1,788 pupils; in 1867, 3,136 pupils; in 1868, 3,463 pupils; and the number of boys who received free instruction at the public schools of the city in 1869 had reached 5,000. We also learn that in the year 1869, 4,517 girls enjoyed the same advantage, making a sum total for both sexes who were taught gratuitously in the year 1869 of 9,517 individuals. At the present date, 1870, there are in the City of Florence twenty-two public schools, which are equally divided between the two sexes, namely, eleven for boys and eleven for girls. The pupils in these schools are divided into six classes. In the boys' department three of these classes are presided over by female teachers, and it is found that this system has been productive of the most favourable results, the presence of a woman in these establishments having a very salutary influence over boys of from seven to eight years of age. It is owing to this fact that in the year 1869 we find that there were thirty-six male and eighty-nine female teachers; and it has been proposed at a recent meeting of the commission to increase the number of the former to forty, and of the latter to 160. It must, however, be mentioned that in the number of female teachers stated above are included young women who serve a kind of apprenticeship before they can pass an examination qualifying them to become principals in their several departments; their number, however, not exceeding fifty. These schools are presided over and regularly visited by one male and two female superintendents, who are in their turn appointed by a special commission, which directs and governs all classes of schools which come under the jurisdiction of the municipality of the city. The pupils are instructed in reading, writing, arithmetic, and Italian history, to an extent which is fixed by law; and next year it is proposed to add geometry to the above. These schools are in every way gratuitous as

regards instruction, and the City of Florence still continues the custom of giving to the poor pupils the necessary books free of charge. This custom also exists in two other classes of elementary schools, namely, in those which are open on Thursdays for young working women, and also in those which are open for poor workmen; these schools received last year 1,324 workmen, 1,065 workwomen.

The Government requires that all teachers should undergo a strict examination to test their capabilities for being appointed to the office. The salaries paid to the teachers are not by any means large, and vary according to the degree or position occupied by the preceptor in the school, and vary from 800 to 1,300 frs. a year for the female teachers, and from 1,000 to 1,500 frs. for the male ones. These latter also receive an extra sum of 700 frs. for the instruction they give in the evenings, and the female teachers receive also an additional sum of 200 frs. for the lessons which they give on Thursday evenings. The municipality insures to the teacher a pension with the understanding that two per cent. of the salary received is to remain in a special savings bank. To both male and female teachers an augmentation of one-tenth on their salary is allowed every five years for continued good conduct.

There is also a very important concession made to the poor children who attend the public schools which has only been in force for the last four years: it consists in sending during the summer a certain number of scrofulous boys and girls to the seaside, where they may enjoy the benefit of pure air and sea-bathing. These patients are placed under the care of an institution which has received the name of the "Marine Hospital Society," founded by Dr. Barrellai of Florence, and which may be considered as peculiar to Italy. This institution received at its commencement from twenty to thirty afflicted boys and girls, and the number has increased from 1866 to 1869 to 100 of these poor unfortunates. Parents are perfectly free to decide as to the religious training of their children, while attending the school, being, however, called upon when their names are entered to declare whether they wish this to form part or not of their instruction; and no questions are asked upon this subject at the examinations. This custom also exists in many of the other towns of Italy.

It has been found that each pupil in the elementary public schools costs on an average 29·76 frs. (about £1 4s. sterling), this amount varies for the other towns of Italy. These differences are owing entirely to local causes, and the pupils, as a rule, generally cost the most where the schools have been most recently established.

In conclusion, it may be stated that the sum appropriated for the purpose of instruction in Florence in 1870 was 742,018 frs., almost the amount which was formerly assigned for the same purpose for the entire duchy of Tuscany, before the revolution and the recent changes had taken place; that is to say, that formerly the amount disbursed for a population of 1,800,000 was about the same as is now dispensed by the single City of Florence for 200,000 souls. There cannot be any stronger evidence of the earnest and anxious desire of the Italians to extend to the people the advantages of a popular system of education."

CITY MESSENGER BRIGADE.

We always hail with pleasure any attempt to organise the outdoor labour of the street-boys of London. For, unless so organised, they work without system and without control, and what they earn by hard work they spend either in vice or folly. The success of our various shoeblack brigades shows what can be done in this direction. It proves, too, that such lads, wild or stubborn though they seem to be, are most grateful for Christian help, when administered in a spirit of sympathy rather than of patronage. Glad shall we be when crossing-sweepers and newsboys, as well as flower-girls, are so organised; and we see no reason why this should not be attempted at once.

It is the social value of such organisations of street labour that makes us glad to record another attempt to discipline our street arabs, in the shape of the new "City Messenger Brigade." Mr. T. J. Bernardo, the original promoter of the scheme, was largely influenced by two important considerations. One of these arose from the fact that great difficulty is experienced in obtaining respectable, honest, and trustworthy messengers for the *immediate* conveyance of small parcels and general messages at *cheap* rates. The second sprang from his own knowledge of the unemployed condition of hundreds of lads calculated, by training and character, to fill these gaps.

Permission has been obtained from various City firms and offices to place lads, suitably clothed and certified by the Secretary, in leading positions on the doorsteps and in the entries of their business premises. The chief stations are in the Poultry, Lombard Street, and Cornhill.

Already the lads have been well received, and the measure of employment they have obtained leads us to the conclusion that quickness, politeness, and honesty, are esteemed by those who, from time to time, require their services. It ought to be observed that the honesty of these lads is in each case secured by the written guarantees of two householders to the amount of £10. Besides this, the rules of the Brigade, with regard to deportment and behaviour, are rigidly enforced.

The following is the scale of charges, the moderation of which must strike every reader:—All letters, messages, and parcels, not exceeding 7lb. in weight, to be charged for at the rate of 3d. per mile; parcels above 7lb., and under 14lb., 4d. per mile. This rate only refers to distances not exceeding two miles. No message is taken beyond this distance for less than 1s., and in such cases parties are advised to make an agreement with the lad before hiring him. Persons desirous of employing the lads frequently upon short errands can have the messengers at the following time rates:—Per hour, 3d., if for more than three hours; per day of ten hours, 2s.; per week, 10s. 6d.

The central office of the Brigade is at 18, Stepney Causeway.

We are glad to learn that this movement is so well supported by men of business in the City as to give it every prospect of success. Not only does the Messenger Brigade supply a public want, but it will give many poor lads in the Far East a possibility of living, not on charity, but by honest industry.

MOTHERS' MEETINGS.

A FEW days ago a meeting of a very interesting character was held in one of our midland towns. The mayor, a Christian man, whose wife feels an interest in Mothers' Meetings, invited all the members of those societies to tea. In response to this invitation, about nineteen hundred mothers and their husbands met together (many of them, of course, bringing their babies with them), and seemed greatly to enjoy the good things set before them, as well as the convenient opportunity thus afforded for a little friendly gossip with one another. After the tea, these mothers, belonging to all denominations, were addressed by the different ministers of the town, who, whatever they were, clergymen of the Church of England, Congregationalists, Baptists, Wesleyans, or anything else, seemed glad of the occasion, and well pleased to say a few kindly and earnest words to so important a meeting.

It was a very pleasant holiday for a mass of hard-working people, and many a mayor might do a worse thing than have such a tea-party; but after all it was not that gathering, but what it represented, that was the important part of the business. It was not so much this large Mothers' Meeting as the small ones (which being held every week, must, if they are at all well attended, do great good), to which the thoughts of all thinking persons turned. It seems, on such an evening, in spite of babies who persist in singing at wrong times, to be rather a pleasant thing to be a mother. But there is, as every woman knows, another side to the picture, and that other side reveals the fact that to be a mother is an awfully solemn thing too. It means a great deal more than merely nursing the pretty little things and taking them out to tea-parties. Poor women, who have little time for reflection, feel this great responsibility at times most profoundly. They know that they hold in their arms little creatures who, if God spares the fragile precious lives, will be a power in the world; and as they look in their faces, many a mother wishes she were better fitted for her trust, and more able to teach them how to think, and feel, and act.

There is no doubt that this spirit of earnestness is fostered by Mothers' Meetings, and that many helpful words are spoken to very eager ears upon the subject. It is a strange thing, but true, that many women who make no pretensions to Christianity themselves, are yet in their secret hearts very wishful that their children should be spiritually richer. "I hope my girl will be a better woman than her mother," is the unspoken thought of many a loving heart regretting its own unworthiness. And these women do what they can to place their children under religious influences. They send them to Sunday School, and ask "good people" to talk to them, although they, whose words would sink the most deeply into the hearts of the little ones, never venture to say anything themselves upon solemn subjects. But one thing which should be done, and probably is done at these meetings, is to make them understand that to bring their children to Jesus is the *mother's* duty, as it would be their highest joy.

Another want which is felt by mothers, and met by these meetings, is

instruction in the management of children. Many are very young, not much more than children themselves, when the highest duties are laid upon them. And they feel their own inefficiency deeply. Of course they would learn wisdom by first making mistakes, as many do; but it is a grave thing to make mistakes with regard to children; for as soon as you have found out your error, they are children no longer, and the time is too late. At the Mothers' Meetings hints may be given, and valuable knowledge gained, which will prevent many an error. It is a good thing for the mothers to talk together about their children. Of course, the first things to settle are what to do in case of teething, measles, hooping-cough, and similar difficulties; but then come other subjects, such as what it is best to do with children smitten with the diseases of passion, sullenness, obstinacy, and disobedience. And a vast amount of good is accomplished when mothers go home to their charge strong in the knowledge of the best way to meet such emergencies.

In a few years' time, if the New Education Act does all that is required of it, girls will perhaps be taught common sense and needlework. But at present, meetings of some kind are very necessary, in order that poor women—who have probably spent all the years of their girlhood in factories—may learn how to make and cut out their children's clothes. And so, while the School Boards are meeting, and discussing, and making up their minds, we wish all speed to Mothers' Meetings, where in the meantime earnest women are pushing on the good work.—*Marianne Farningham, in "Christian World."*

REST FOR WEARY WORKERS.

In our March number, page 65, an appeal appeared from "A. L. O. E.," the object of which was to give a fresh impetus to the effort that had been tried in the two previous years to increase the health and strength of the teachers employed in conducting Ragged Schools, and thereby add to their efficiency for the work.

In 1869 there were forty-eight persons sent to the cottages, in 1870 the number was thirty, in 1871 there were seventy-three. A few of the latter number paid their own expenses. Thus, the wish of "A. L. O. E." and other sympathising helpers, that the week's stay in the country in 1871 may prove not only as beneficial and delightful as in 1869 and 1870, but be enjoyed by a far larger number, has been realised. There has not only been an increase in the number of persons benefited by this simple and inexpensive mode of adding to the efficiency of the Christian workers, but an improvement has been made by retaining one only of the cottages at Bracknell in Berkshire, and securing another in its stead on the Holmwood Common in Surrey, some three miles south of Dorking. Both of these cottages are in the open country away from town or village. The families in both are God-fearing people, with a warm desire to meet the necessities of the visitors, and do all that was required to make them comfortable during their stay. That this has been satisfactorily tested the many letters of thanks from the "Rested" bear full evidence.

In order to explain the plan and to make it definite, a brief paper of instructions has been drawn up and given to each person going to the cottage, explaining the object of this effort, the persons to be benefited, the place to go to, plain directions for reaching it, the time for meals, and some of the chief places to be visited in the week with interest and advantage.

It is very satisfactory to add, while the number of persons benefited has nearly trebled, the number of subscribers has nearly doubled, and that their united contributions have been sufficient to pay all claims.

THE CONVERTED TINKERS.

A TINKER and his wife first came to live in Leominster early in 1869, and were in a most deplorable condition, with three children, nearly naked through their intemperate habits. Calling on them soon after, to ask if they would subscribe a penny for a Bible, the woman opened the door just enough for me to see her face, and said, "No, I don't want one."

I said, "Have you one?"

She answered, "Yes," and banged the door. But I was not discouraged, and some time after called again. She had been drinking, and that, added to her naturally violent temper, made her furious; she bawled out, "Don't come bothering here, didn't I tell you I didn't want one?" And bang went the door again. Considering "Him who bore the contradiction of sinners against himself," I was enabled to lift up my heart to him in prayer for these poor souls. Things went on very dreadfully with them; they were continually drinking and fighting. One day the man threw a red-hot iron at his wife, which, had it struck her head, might have killed her; as it was, it burned her face and fell on her arm. Indeed, both her arms have terrible scars, and all through drink, as she has since told me. But although my visits were refused, I still prayed for them.

In the October following, one Friday evening I went to the city missionary's meeting, which was held weekly, and there they were both sitting listening to the gospel of our Lord Jesus Christ.

"Bless the Lord! bless his holy name!" I could scarcely help saying aloud. It was what I had been praying for, that they might be brought to listen to the word of life. They remained to pray; hearts were uplifted to the Lord, pleading his promises. The Holy Spirit was doing his work, convincing of sin and pointing to the precious blood that cleanses from all sin. After the meeting I spoke to them: they went home, and we fell on our knees together, asking the Lord to have mercy upon them.

The following day I visited them; the man was out seeking work. She opened the door with a welcome "Come in, please, mum;" but oh, what a picture of a drunkard's home! Two old chairs not safe to sit upon, scarcely a thing beside; no bed, only a few flocks in an old tick, and a few rags to cover them, the place so dirty that I felt it impossible to stay long in it. She was very glad, she said, that I had come to read the Scriptures to her as she could not read, never having been to school. Her father died when

she was very young, and she was put to work in a cotton factory, where she continued until she married. The husband had been used to a seafaring life, but did not return to it, and they took to tinkering. I read the 51st Psalm. When I had read to the eleventh verse, she said, "Oh, read that over again, that is what I want; teach me that, I can say that, but I don't know how to pray." After finishing the psalm, I knelt with her in prayer, and never shall I forget her earnest responses. I then asked her how it was she went to the mission-room. She said, "Well, mum, last Monday we both had the horrors."

I said, "What do you mean?"

"Good job you do not know, mum; why it's what drunken people have when they get a bit sober. Well, my husband had some work to do, but he had been drinking so much the night afore, that his hands trembled so that he could not hold the iron steady; so he throws it down, with an oath, and tells me to go and borrow twopence, and get him some beer." But no neighbour could be found to lend them twopence, and they had nothing to pawn that would fetch as much. So he went to the public-house at the corner, where he had spent his last money, and even the landlord refused to trust him. He came home swearing, and vowing "that man shall never have another penny" from him, resolving in his own mind to go over the way to the temperance meeting, and sign the pledge that night. The refusal of the publican roused his spirit. He got part of his work done, and went to the meeting, and she heard the boys saying, "Oh, if there ain't Tinker gone into the teetotal meeting!" So she thought, when it was full *she* would creep in to see if he was going to sign the pledge. He did so, and a Christian man prevailed on her to do the same, and invited them to come and hear the gospel on Friday evening. Since that time I have constantly visited them, and many tears have they often shed while I have been reading. Once when reading Luke vii. 37—50, about the woman who was a sinner, she burst into tears and cried out, "Oh! my blessed Jesus, do say so *to me*, do tell *me* my sins are all forgiven."

The following Sunday evening she came to the mission-room, and when the service was over she remained, and seemed fixed to the seat, weeping bitterly. Trembling from head to foot, she cried out, "Oh, I'm such a sinner, such a great sinner! Lord, save me! Jesus, save me!" She was in an agony of soul. But Jesus, the tender Shepherd, heard and whispered peace through the blood of his cross. I believe both she and her husband have now experienced a change of heart, and have life in Christ. The things they once loved, now they hate, and often say they would not go back to their wicked ways again if all the wealth of the world were offered them.

Things wear a very different aspect with them now; the children are clothed, and sent to school. Family prayer ascends night and morning, God's blessing is asked at meals, and the children are taught to pray. They now testify from their own happy experience that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

A Bible Woman.

Poet's Corner.

THORNS OR FLOWERS.

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

Is it not just as we take it—
This mystical world of ours?
Life's field will yield, as we make it,
A harvest of thorns or of flowers!

ALICE CARY.

Teachers' Column.

FIVE MINUTES TOO LATE.

BY REV. W. C. WILKINSON.

THERE is something admonitory and awful in the punctuality of God. The universe depends upon it, and the dependence never fails. The sun never rises, the sun never sets, an instant late. The moon is never late in waxing or in waning. The stars are never late in fulfilling their courses. Even the comets know their time and observe it. God's punctuality in the administration of the universe is the reason why astronomy may predict the occurrence of an eclipse ten thousand years hence without fear of erring by a moment of time.

God is punctual, too, in his providence. His punctuality here is still more awful than his punctuality in the universe, because it is less observable, and because its consequences are of a moral nature. How long he waited until the exact fulness of time arrived for the coming of Christ! How continually did Christ himself talk about his "time" and his "hour," never forestalling, never postponing it one instant!

But here is a Sunday School teacher "five minutes too late"! Let us consider what are some of the consequences which this tardiness produces.

In the first place, it discomposes the teacher himself with a sense of delinquency. If it does not do this, it proves the teacher's conscience to be deficient in enlightenment or in sensibility.

In the second place, it produces the effect of relaxing the spirit of punctuality in the whole school. The standard of the school depends sensitively on the regularity of every person in it—especially on the regularity of every teacher in it.

In the third place, if the superintendent is above being influenced toward remissness himself by the example of a remiss teacher, he is at least not above being disturbed by it. Every such flutter in the tranquillity of a superintendent's heart helps to make up the terrible cost at which a devoted, intense Christian man fulfils his arduous office of Sunday

School oversight. It is nothing less than cruel needlessly to multiply such occasions of anxiety. In the fourth place, it unsettles the habit of punctuality—in the members of the tardy teacher's class in particular. Next Sunday some scholar in it will say, consciously or unconsciously, "Very likely the teacher will be a little late to-day; he was last Sunday. I needn't hurry."

In the fifth place, five minutes' time is lost—five minutes multiplied by the number of scholars in the class.

In the sixth place, five minutes' time has probably been worse than lost. The class have got to talking and disturbing other classes. They have taken to reading or to making pictures. They have begun to gaze about to see what is going on in another part of the room; perhaps have established a telegraphic communication with the members of a different class somewhere, distracting the attention of that class from their teacher.

In short, the five minutes have gone to set off the minds and hearts of the teacherless class in various wrong directions, from which several times five minutes will be necessary to recall them, if, indeed, they can even be so successfully recalled.

Teacher, is it well to be "five minutes late"?—*Sunday School Journal.*

ONE BRICK ON ANOTHER.

A boy watched a large building, as the workmen from day to day carried up bricks and mortar.

"My son," said his father, "you seem taken with the bricklayers. Do you think of learning the trade?"

"No, father; I was thinking what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works. All your learning is one lesson added to another. If a man could walk all round the world, it would be by putting one foot before another. Your whole life will be made up of one moment upon another. Drops added to drops make the ocean."

Learn from this not to despise little things. Be not discouraged by great labours. They become easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large building went up only one brick upon another.

Children's Gallery.

CHRISTMAS GIFTS.

It was Christmas Eve. A group of happy children surrounded Mr. and Mrs. Harris, as they were seated in their elegantly furnished parlour, participating in their games. A Christmas tree ornamented the centre of the room, brilliantly illuminated with wax tapers, and covered with beautiful gifts, while books and toys, too heavy to be suspended, were strewed on tables and the carpet.

All had been admired, examined, and compared again and again, when Rose, a thoughtful little girl six years old, came to Mrs. Harris and said, "Please, mamma, tell me how much you gave for my doll?" holding up a beautiful wax doll with flaxen ringlets and moving eyes.

"It is not very polite to ask, my dear, but it was three half-crowns, and very cheap at that price."

"Three half-crowns," exclaimed Rose,

"how much money!" And her expression of surprise gave way to one of sadness.

"Now, my little girl," said Mrs. Harris, "what is passing in your busy little mind?"

"Only thinking, mamma, that you are very kind; but I wish I had the money instead of the doll, for I could play as well with my old one."

"What would you do with it, Rose?"

"I would give it to Miss Lane, my Sunday School teacher, for the library she wants for the Ragged School. She has been trying so long to get enough pennies."

"Your papa gives you pennies every Lord's-day."

"Yes, mamma, but here would have been ninety pennies at once; it would go so much sooner."

"You shall have the money, dear, and I will take the doll for Cousin Lucy, for I want to give her a present."

"Thank, thank you, kind mamma;" and with delight she gave the doll back to her mamma.

"What are you doing here?" said papa.

"Only buying back my gift," replied Mrs. Harris, "and learning a lesson from Rose, which I shall not soon forget;" and she repeated the conversation.

"Rose is right," said her papa; "and I will also profit by it. She is a more faithful steward than I am. If spared to another Christmas, we will have the tree; but instead of covering it with expensive toys, to be broken in a few days, we will remember the multitudes who are famishing for the 'bread of life,' and teach our children by example, as well as precept, that 'it is more blessed to give than to receive.'"

The next Sunday, Rose carried her three half-crowns, and was all the happier to find it was just the sum needed to pay for the rest of the library.

Will not my little friends strive to be like Rose? Let your kind parents know that you would rather have the privilege of *doing good* than to receive costly things. ELLA.

CLOG SHOES.

A SUPERINTENDENT of one of our Sunday Schools says: "I was about to close the school in which I was engaged, when a well-dressed, genteel person, who presented himself as a visitor, requested me to allow him (if it would not be deemed an intrusion) to speak to the children. This being readily granted, he addressed them to the following effect:—

'There was once a poor lad who was noted, even among his sinful companions, for his wickedness, but especially for his swearing and Sabbath-breaking. He, along with some others, resolved, one Sunday, to follow and pelt some steady boys who were going to their school. However, it so happened that the lads, on being attacked, took to their heels; this lad followed them to the very door of the school. He wondered what they could be doing in the inside; and a teacher at that moment admitting the other boys, invited him in. A new scene now opened itself upon him—near 300 boys seated with their teachers; they all appeared so neat and clean, and in such order, he wished he was "one." He stood for some time a spectacle for the whole school—dirty, and ragged, and with his wooden clogs on, which, whenever he stirred, made him the object of every person, to his great shame and mortification. After some consultation, it was resolved to admit him, and he was put into the A B C class, though it was found he was not fit even for this place. Everything was new to him. The next Sunday he appeared, his hair was combed, his face was washed, but his clogs still remained to mortify him; his particular case was taken into consideration, and a pair of shoes was given him. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. This determination was the means of his

rising to the very first class, when, his conduct being so much approved, he was chosen a teacher. He now *felt* he had something more to do than to teach—he had a soul to save. In a little time he was enabled, after much prayer, to "believe on the Lord Jesus Christ," and to rejoice in HIS salvation. The Lord then called him to preach these "glad tidings;" and, happening some time after to be near his old much-loved school, he wished very much to see the poor lads in his own, *very own* school; and here he is now speaking to you!'

The scene now became truly affecting; he burst into tears, as did several others around him; at last he sobbed out—'Oh! my dear lads, be careful, be in right good earnest, to make the most of your *very great* Sunday School privileges. I have kept you too long—God bless you all!' He then concluded with a most pathetic prayer."

Editor's Note-book.

SPIRITUAL RECIPES.

If you would not despond—work.

If you would have your mind clear and heart warm—work.

If you would be useful to yourself—work.

If you would be of use to others—work.

If you would win souls—work.

If you would grow in grace—work.

If you would grow in knowledge—work.

If you would please the Saviour—work.

If you would have true faith—work.

When people have "a mind to work," they can do much, helped by Omnipotence. Paul thought working—while not neglecting faith—he could do all things through Christ.

FIND OUT YOUR WORK.

QUICK! Find your work.

You preach a sermon—*you* give a tract—*you* hand a flower—*you* give a crutch to a lame man—*you* teach a class their A, B, C—*you* knit a pair of socks for an orphan—*you* pick a splinter from a child's finger.

Do something!

Do it now! We shall be dead soon!

LOSING A DAY.

EVERY day is a life, and our whole is but a day repeated; whence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, to number not his years but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate. We can best teach others by ourselves; let me tell you, brethren, how I would pass my days, whether common or sacred, that you—or whosever others, overhearing me—may either approve my thriftiness or correct my errors: to whom is the account of my hours more due, or more known? All day are His who gave time a beginning and continuance; yet some He hath made ours, not to command, but to use.—*Bishop Hall.*

WASTEFUL ACTIVITY.

THERE is a rash and wasteful expenditure of activity; there is such a thing as coming into the service of the Lord, or into the service of man, in such an un-

prepared state, as that we squander rather than accumulate success. I desire to impress this thought upon you, that your power in all outward endeavour, in practicable labour, will be in the ratio of your hidden life. That is, your power to plan, to achieve, to think, to feel, to influence the minds of men, depends upon the internal, the spiritual condition of your souls.—*H. W. Beecher.*

Facts and Scraps.

BELL STREET, LISSON GROVE.—A Children's Church has been instituted on Sunday evenings in this Ragged School, with every prospect of success. On October 22nd the service was conducted by Messrs. E. J. Hytche, Linsell, and Newstead, when 172 boys and girls were present. Most of these lads were of a very rough type; many coming from the district known to its wretched tenants by the fearful name of "Little Hell."

JURSTON STREET, NEW CUT.—Prior to re-opening the Week-night School the teachers invited the parents to attend a lecture in order that they might become interested in the education of their children. About 300 fathers and mothers were present at this novel gathering.

PARK WALK, CHELSEA.—For the past twenty-two years Miss Rosenberg has ably superintended the Girls' Week-night Ragged School held in Park Chapel, as well as superintending for thirty-six years the ordinary Sunday School. As it is rare that we have to record such lengthened services, we are glad that these earnest labours have been recognised by her fellow-teachers. This testimonial was recently given in the shape of a handsome marble chimney clock, and a purse of £50.

DOMESTIC SERVANTS.—At the concluding general meeting of the Social Science Association at Leeds, it was announced that the council cordially accepted the offer of a prize of ten guineas, by Mrs. M. A. Baines, of London, for the best essay on "Domestic Service, its Abuses, and their Remedies."

MISSION-ROOMS IN LONDON.—The Committee of which Lord Shaftesbury is chairman, who have conducted special services in London theatres during eleven winters, have issued an appeal for £10,000 to aid in the opening of mission-rooms. "The number of theatres which at any time could be obtained has been necessarily restricted by the circumstance of the majority of these places of public amusement being collocated in one neighbourhood; while, in respect to public halls, the metropolis is probably the worst provided city in the three kingdoms."

PEDLARS.—One of the last Acts of the late Session was passed to grant certificates to pedlars, and it will come into force on the 1st of January next, when the existing law will be repealed. A certificate is to enable a pedlar to act within the police district for which it is granted, and may be extended to other districts. A pedlar is to be deprived of his certificate if convicted of begging, and the holding of such certificate is not to prevent an offender being convicted as a rogue and vagabond. A certificate is not required by commercial travellers, costermongers, or sellers in markets, fairs, &c., legally established.

SCHOOL BOARDS AND EDUCATION.—The *Daily News* says that: The expe-

rience of a year, during which the Education Act has come into general operation, has fully confirmed our forecast of events. The Act works, but does not work smoothly. It was passed in 1870, and in the winter of 1871 it has not produced a single school, though resolutions to build schools have here and there been passed. In the towns it has resulted in the pretty general election of School Boards, in the country districts it has had scarcely any result. Out of some fifteen thousand parishes probably there are not two hundred which are under School Boards, and as only School Boards can apply compulsion, that principle will not be applied at all in the greater part of the country. There are scarcely any of the rural gentry who will be asked to pay a school rate.

READING ALOUD.—We are glad to report that Miss Faithfull has organised under high auspices a series of lectures to ladies on elocution. They will shortly commence at her residence, 50, Norfolk-square, Hyde-park, and will doubtless induce those who desire to interest the members of parents' meetings to acquire this rare art.

SATURDAY HALF-HOLIDAY.—For the encouragement of the Saturday half-holiday in London, in connection with the field excursions for natural history purposes which have sprung out of it, prizes to the amount of thirty guineas are offered by the Duchess of Sutherland, the Countess of Ducie, and the Marquis of Westminster, for the competition of members of Botanical, Microscopical, and Geological Clubs, Working Men's Clubs, and the unprofessional naturalists of London generally. The subjects selected by the prize-givers require from the competitors an acquaintance with the mosses, pond-microzoa, and fossils of the London district, obtained by Saturday afternoon excursions to be made during the next twelve months. The prizes are offered through the Early Closing Association.

TAXATION OF HOSPITALS.—This important question, remarks the *Medical Times and Gazette*, has been brought to something like an issue—at all events, as far as those hospitals which are incorporated are concerned. The magistrates have decided against the rating of the Queen's Hospital, Birmingham. It appears from a statement made at a meeting of the committee of the hospital, held last week, that if a distress were made for rates a few goods might be seized in the secretary's office, and the only thing which remained would be to take the beds from under the patients—which was a contingency the law did not contemplate, and would not be put in force. It is believed that the authorities of the General Hospital are about taking steps to place that institution in a like position to that of the Queen's Hospital.

WORKMEN'S HALL CHEAP DINING-ROOMS.—The inaugural dinner under the system of supplying cheap food to the working classes recently took place at the new hall opened by Messrs. Alfred Wackett and Co., at 31, Norton-folgate. There were nearly 300 tickets distributed, and almost all who were invited attended. The dinner consisted of oxtail, mulligatawny, pea and gravy soups made from Australian meat, at 2d.; legs of mutton (English), at 4d. a small plate; stewed beef and vegetables, 3d.; cheese and celery, ½d. each; vegetables, consisting of broccoli, greens, potatoes, and carrots, 1d.; plum pudding, 1d.; and custards, 2d. All the food remaining from the day's dinner was given away next day to the poor gratis in the shape of soup. Five hundred gallons was thus distributed.

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